DOCUMENT RESUME

ED 471 406 FL 027 520

AUTHOR	Papademetre, Leo
TITLE	Integrating Culture Learning in the Languages Classroom: A Multi-Perspective Conceptual Journey for Teachers.
INSTITUTION	Language Australia, Melbourne (Victoria).; University of South Australia, Underdale.
ISBN	ISBN-1-876768-03-7
PUB DATE	2000-00-00
NOTE	100p.; Produced with Angela Scarino. Associated videotape, "Consider Language and Culture Teaching: Teachers' Practice, Perspectives, Reflections," is not available from ERIC. Also sponsored by the South Australian Minister for Education, Children's Services, and Training.
AVAILABLE FROM	Publications and Clearinghouse Manager, Language Australia, GPO Box 372F, Melbourne, VIC 3001, Australia (kit including workbook and 48 minute videotape: $40 Australian).
PUB TYPE	Guides - Non-Classroom (055) -- Non-Print Media (100)
EDRS PRICE	EDRS Price MF01/PC05 Plus Postage.
DESCRIPTORS	Chinese; Consciousness Raising; *Cultural Awareness; *Cultural Relevance; Elementary Secondary Education; Foreign Countries; French; *Integrated Curriculum; Japanese; Second Language Instruction; Second Language Learning; Sociolinguistics; Spanish; Teacher Attitudes; Uncommonly Taught Languages
IDENTIFIERS	Australia; Pitjantjatjara

ABSTRACT

This workbook and videotape kit invites teachers to explore the fundamental concepts of language and culture in universal terms and in relation to their teaching of languages and cultures in their classrooms. Comparing and contrasting cultural phenomena and their associated linguistic meanings across cultures offers teachers the opportunity to reflect on their own target cultures and languages and, thus, view and practice language and culture as an integrated whole. The workbook provides an opportunity for interaction regarding the integration of language and culture learning at every level of schooling for all language and culture teachers. Teachers are presented with pathways for developing multiple perspectives into concepts, processes, and issues associated with intercultural language learning. The six sections include the following: "Preface"; "To Fellow Teachers: An Invitation to Discuss the Concepts of Language and Culture"; "Language"; "Culture"; "Some 'Assumptions' and 'Contexts' Regarding the Learning of 'Other' Cultures and Their Languages in Diasporic Societies"; and "Steps in the Process of Developing the Conceptual Journey." Chapters contain further readings and references. A related videotape contains authentic examples of classroom teaching which facilitate individual and collective comparison of integrated approaches in the teaching of language and culture. The following languages and cultures are featured: Pitjantjatjara, Japanese, Chinese, Spanish, and French. (SM)

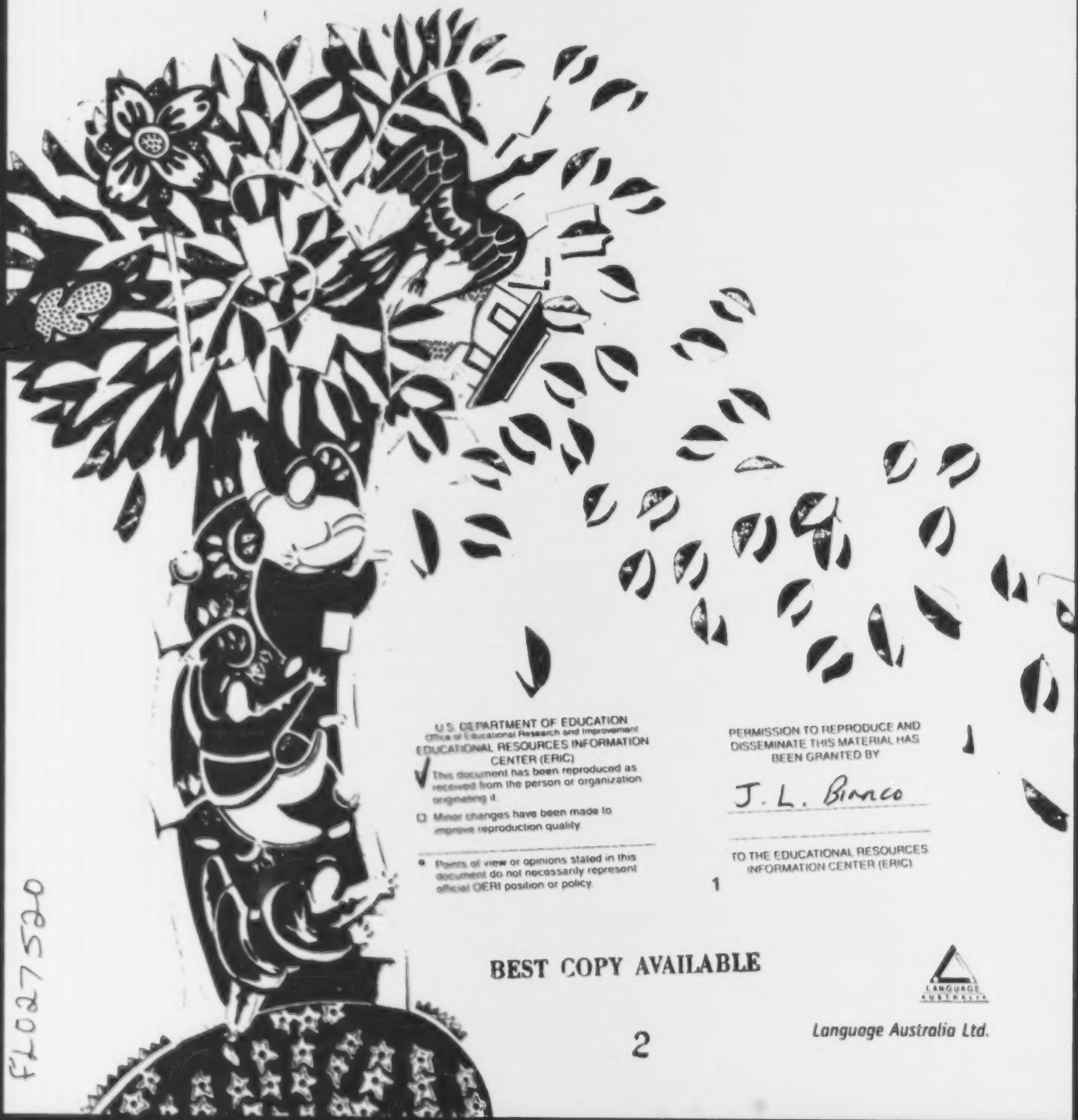
Reproductions supplied by EDRS are the best that can be made
from the original document.

Integrating Culture Learning in the Languages Classroom

A Multi-perspective Conceptual Journey for Teachers

Leo Papademetre** with **Angela Scarino

ED 471 406



U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

✓ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

PERMISSION TO REPRODUCE AND DISSEMINATE THIS MATERIAL HAS BEEN GRANTED BY

J. L. Bianco

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

BEST COPY AVAILABLE

Language Australia Ltd.

FL027520

Integrating Culture Learning in the Languages Classroom

A Multi-perspective Conceptual Journey for Teachers

Leo Papademetre** with **Angela Scarino

Language Australia
Research Centre for Languages and Cultures Education in Schools

The University of South Australia

Integrating Culture Learning in the Languages Classroom
A Multi-perspective Conceptual Journey for Teachers
Leo Papademetre with Angela Scarino

ISBN 1 876768 03 7

Acknowledgments

Our sincere thanks to:

Our colleagues in the field: Guy Tunstill, Linley Parkes, Jürgen Kracht, Sylvia Kennett, Maurene McEwen, Rose Cullen, and Xia Eastwood (and their schools at the time of the video recording) for providing the authentic classroom examples for the accompanying video and for their comments on an earlier version of the manuscript.

Our colleagues at the Research Centre: Andrew Scrimgeour for his expert insights, Nelly Ivanova for her references support, and June Williams for her invaluable assistance.

The team of Shane McCarthy, Warren Willsmore, and Peter Cowling from the Flexible Learning Centre, the University of South Australia, who produced the accompanying video.

Our sponsors: Language Australia: the National Language and Literacy Institute of Australia; the South Australian Minister for Education, Children's Services and Training; and the School of International Studies, the University of South Australia.

© Language Australia, the National Languages and Literacy Institute of Australia Ltd. Copyright in this document is owned by Language Australia Ltd. No parts may be reproduced by any process except with the written permission of Language Australia Ltd or in accordance with the provisions of the Copyright Act.

Published by Language Australia Ltd 2000
Design and desktop publishing by Gabrielle Markus, Language Australia Ltd.
Cover illustration – Tree of Learning by artist Gregg Judd. Designed by Public Affairs Office, University of South Australia.

ALL enquiries in relation to this publication should be addressed to:

Publications and Clearinghouse Manager
Language Australia
GPO Box 372F
Melbourne VIC 3001

The views expressed in this publication are those of the authors and do not necessarily reflect the views or policies of Language Australia.

Contents

1	**Preface**
3	**To Fellow Teachers: An Invitation to Discuss the Concepts of Language and Culture**
3	Introduction
5	The conceptual framing of the journey
7	The nature of the journey: Multiple pathways
8	References
9	**Language**
9	The nature of language
17	Re-visiting the main points explored in this section
18	Interactions
25	Connecting with the scholarship
26	Further reading and references
29	**Culture**
29	What's in a definition?
33	Definitional 'languages'
35	'Ethnicity' as an aspect of culture
40	Re-visiting the main points explored in this section
41	Interactions
57	Connecting with the scholarship
60	Further reading and references
65	**Some 'Assumptions' and 'Contexts' Regarding the Learning of 'Other' Cultures and Their Languages in Diasporic Societies**
65	Introductory discussion
71	Engaging with our learning environment
75	Re-visiting the main points explored in this section
77	Interactions
84	Connecting with the scholarship
86	Further reading and references
89	**Steps in the Process of Developing the Conceptual Journey**
94	References

Preface

The process of developing this *dynamic multiple-perspective conceptual journey* for the use of language-and-culture teachers has been reciprocal in nature. Its aims have been to develop pathways for understanding the multiple perspectives involved in all discussions about culture and cultural practices universally speaking, and how such practices function in all human societies so that they become embedded in the education systems of each and every cultural context via the theory and practice of educator-writers of teaching materials.

At the same time, the journey was informed by direct observation, comparison, contrast, examination, and analysis of the ways many classroom teachers teach culture in their target language-and-culture school programs, even though there has been a consistent recognition of the lack of treatment of sociocultural understanding in the framework of outcomes in the statements and profiles for languages in Australian schools.

> *The implementation of the statements and profiles in each of the eight areas of study is one of the major priorities of the Department of Education, Training and Employment. This document aims to support the implementation of the statement and profile for languages other than English, in the areas of sociocultural understandings and cultural awareness through the study of language. The review of the languages statement and profile revealed that this area had not been developed sufficiently to be helpful as a guide to teachers.* (Pauwels, Eades, & Harkins 1998, p. 7)

Therefore, working closely with language-and-culture teachers has been of primary importance in this journey's reciprocal development. On the one hand, the cultural contexts provided are connected to the use of language for such contexts to find expression in each culture, but at the same time it is critically indicated that this use of language shapes and colours these cultural practices. On the other hand, the journey is enriched with the examples and strategies used by practising teachers in teaching cultures and languages in their context, based on the available literature on the subject and on their own classroom experience.

Thus observation and documentation of current teacher practice in selected schools in South Australia have been essential in the development of both the journey, which is an attempt to provide a platform for self-reflection for teachers, and the video, *Consider Language and Culture Teaching: Teachers' Practice, Perspectives, Reflections*, which provides authentic classroom examples of the integration of language-and-culture learning at different year-levels across a variety of languages and cultures.

For this purpose, the collaboration with practising teachers, the co-developers in this project, has been based on (i) the expressed needs of teachers in all systems to facilitate 'generic understanding' of 'Culture' with a capital C and to provide their learners with specific examples of the cultural practices in their target languages and cultures, and (ii) the tacit understanding that many practising teachers already incorporate aspects of sociocultural understanding in their target language classes, either experimentally or intentionally, because of personal training and/or conviction.

Teachers were selected for videotaping in the classroom on the basis of teacher practice and their willingness to participate in the project. Practice simply meant active involvement in teaching language and culture in context, especially when a teacher had taught a language-and-culture unit of work and had assessed it as 'successful'. Experienced teachers, native speakers or not, with a record of teaching their target language and culture as a 'second' language were contacted through relevant channels in the South Australian Department of Education, Training and Employment. Two primary and five secondary teachers were willing to participate in all aspects of the project. Arrangements were made with these teachers to videotape one of their classes between March and May 1998, and for them to participate in a discussion forum in June, when each teacher analysed his or her lesson for the other participants in the project. For more details see 'Steps in the Process of Developing the Conceptual Journey', pages 89-93.

In developing the *conceptual journey*, the following cultural foci have been considered in order to provide teachers with a multi-dimensional perspective into the interrelated connections and dimensions of teaching language and culture:

(a) the scientific perspectives from: socio-, psycho-, inter-cultural linguistics, anthropology, history, cultural studies, pedagogical (teaching resources);

(b) the views and perspectives of target language and culture from outside (European or 'other', and/or trans-oceanic dimensions);

(c) the views and perspectives of target language and culture from within (the 'indigenous', including the 'minorities', views);

(d) the views and perspectives of target language and culture from its own diaspora (the intra-cultural dimension, for example, the Chinese, or Greeks, or Italians, or Polish, or English living in Australia, the Americas, or elsewhere, and away from their respective, self-perceived 'centres-of-culture' in Asia or Europe).

Conceptually and practically, an 'other' language-and-culture teacher should be constantly concerned with the function of multiple 'bodies of texts' as meaning-makers for the learner. Human beings universally share the means of sensing, communicating, and perceiving each other's multi-contexts of culture, for it is in the human nature to create a depository of culturally relevant meanings in order to provide the fundamental textual means for each other to encode and decode, transfer and translate, linguistic signs in a communicative sense. All teaching-learning classroom environments should mediate this natural creation of cultural meanings necessary for all human beings to engage in culturally meaningful communicative interaction.

To Fellow Teachers:

An Invitation to Discuss the Concepts of Language and Culture

Introduction

The purpose of this journey is to invite teachers to explore the fundamental concepts of Language and Culture (with a capital L and a capital C, that is, in universal terms) in teaching language(s) and culture(s) in their classrooms. The resources provided have endeavoured to create a multiple, wide, and as inclusive as possible, space for discussion of the integration of language-and-culture learning at different levels of schooling.

It is intended as a journey for the creative development of multiple perspectives into concepts, procedures, and issues that the scholarship from the relevant academic domains has provided so far. The form of discourse used, when discussing aspects of language and culture taught in the classroom, is based on dialogue and on reciprocal, active participation at every step of the journey.

Teachers are invited to question constantly, to discuss, and to analyse the construction of concepts and their meanings associated with the words 'language' and 'culture' as they apply widely in various human societies, and to compare these words and notions to the meanings ascribed to them by the relevant scholarship.

In this regard, the words used for coining the concept of **culture** or **civilisation** across languages, not only in English, will be fundamentally relative when analysing the linguistic boundaries imposed by such lexical items which function as tools of reference and inference when employed by every human-constructed language system. Language-and-culture-specific words and their associated meanings will assume additional connotations when explored across languages. For example:

What do we mean by the word 'culture' in English?
Is it different from or similar to the word 'civilisation'?
What do we mean by the words 'culture' and 'civilisation' in French?
What do we mean by the words 'Kultur' and 'Zivilisation' in German?
What do we mean by the words 'koultoura' and 'politismos' in Greek?
What do we mean by the words 'wen-hua' and 'wen-ming' in Chinese?

What do we mean by the words 'bun-ka' and 'bun-mei' in Japanese?
What do we mean by the words 'adab', 'budaya', 'peran', 'kean', 'sivilisasi', 'peradaban', 'kesopanan', and 'kebudayaan' in Indonesian?
What do many other languages and cultures around the globe mean by the words they use to express these concepts?

In this journey, the participating teacher is invited to observe and analyse critically the universally similar or different *cultural practices* implied by *linguistic usages* and vice versa. By comparing and contrasting cultural phenomena and their associated linguistic meanings across cultures, participating teachers will be able to reflect on their own target culture(s) and language(s) and view and practise language and culture from multiple perspectives, even within one linguistic system.

To facilitate critical and comparative analysis, each section for discussion has been structured as follows:

main text: discussion on language and culture interface of L + C in context

text on left margin: questions for self-reflection for the teacher; examples for the teacher to consider; selected quotations from scholars elaborating a theoretical point; references for viewing videotaped lessons

re-visiting: re-visiting the main points explored in each section for discussion

interactions: exercises and tasks to involve the teacher directly

connecting with the scholarship: references to the scholarship related to each section for discussion

further reading and references: for teachers to explore.

Each section is meant to be studied sequentially by every teacher who wishes to participate in this journey of evolving (re)discovery through personal engagement and interaction that goes beyond perceived boundaries of target language(s) and culture(s). Examples from a range of cultures are presented and discussed, but it is not intended that they be comprehensive or exhaustive. The fundamental belief is that by developing a dynamic multi-perspective and incorporating it into one's own language-and-culture teaching practice, the associative paths, that is, the conceptual bridges, the 'pathfinding' skills associated with navigation, learned by taking this journey will always help teachers to extend, as far as personally possible, their own boundaries of knowledge about human nature, as conceived and expressed through its linguistic and sociocultural practices, and the human sociolinguistic constructs resulting from such practices.

The conceptual framing of the journey

The following quotations reflect the multiplicity of views in scholarly research and function as a conceptual framework within which multiple pathways are given to discuss how understanding of the concepts of language and culture is a matter of constant enquiry for anyone involved in teaching them.

The key concept of language and its complex function in human communication has been signposted by many scholars of education:

> *Language ... impinges upon and in turn is affected by the world in which it is used. It is only one form of human communication, but a major one. As such it defines, gives form to, supports, limits, and sometimes obscures shared cultural patterns.* (Damen 1987, p. 131)

> *Language ... is socially conditioned ... There is a dialectic relationship between language and reality (both internal and external reality): each influences the other. Language plays an important part in shaping reality, since it provides us with categories for conceptualizing it. But reality in its turn also moulds language, so that it corresponds to the need to express what people want to express.*
>
> *... Language is a bearer and mediator of the attitudes and values to be found in the reality ... Language mirrors the power structures in society at the same time as it contributes to the reproducing and perpetuating of these structures.* (Skutnabb-Kangas 1981, pp. 2,3)

The equally key concept of culture and its variable relationship to human social systems has been variously expressed by many interdisciplinary scholars, for example, Brian Street quotes from Robert Thornton:

> *An understanding of culture ... is not simply a knowledge of differences, but rather an understanding of how and why differences in language, thought, use of materials and behaviours have come about. There are certainly cultural differences, just as there are differences in climate or personality or the various batches of the same colour of paint - but these differences have meanings, functions and histories.*
>
> *... one thing that culture does is create boundaries of class, ethnicity (identification with a larger historical group), race, gender, neighbourhood, generation, and territory within which we all live. Boundaries are created and maintained when people observe, learn and finally internalise the rituals and habits of speech, the disposition and dress of their bodies and modes of thought to the extent that they become entirely automatic and unconscious. These boundaries come to seem uniquely real and permanent. Their creation through cultural means is only obvious when we step outside our normal day-to-day interactions.* (Street 1993, p. 33)

In the field of sociolinguistics, moreover, the scientific principle adhered to is that even within the bounds of one linguistic system *'no two speakers have*

the same language, because no two speakers have the same experience of language'.
(Hudson 1980, p. 12)

Because the individual speaker is at the centre of interest in sociolinguistic research (as the individual cell is important in biological research), inference to differences and similarities among individuals helps the sociolinguist to develop a multi-dimensional view of a sociolinguistic community.

Furthermore, studies in inter-cultural education and cultural studies in education repeatedly stress the fundamental importance of empirical and inclusive humanism in pedagogy:

> *Intercultural education starts from the empirical human as does the theory of intercultural pedagogy from the concept of the human being. As is well known, the concept of the human can be unfolded, in the tradition of Plato and Aristotle, without forcing anyone by means of commensurate argumentation to agree with this philosophical and anthropological hypothesis. The human is defined as 'zoön logon echon', i.e. a living being endowed with reason, and as 'zoön politikon', i.e. a living being depending on socialisation. Within the context of the above-mentioned fundamental axioms this would mean that the human is defined by thinking and that only thought makes him human. From a pedagogical point of view this means that every human being has the right to think with his own head and should not be hindered but rather encouraged.* *(Borrelli 1991, pp. 285-6)*

> *... On the one side there is a discourse of multiculturalism and liberation which calls for a democratic culture based on an acceptance of social difference and which is usually predicated on a theory of identity and representation. On the other side there is a discourse of conservatism based on canonical notions of general education and a desire to impose what it cannot justify-the existence of an illusory common culture.*
> *(Grossberg 1994, p. 10)*

> *... Cultural studies requires us to consider, not only pedagogy as a cultural practice, but the pedagogy of cultural practices.* *(Grossberg 1994, p. 16)*

> *... Central to [canonical] discourse is the attempt to fuse culture within a tidy formation that equates the nation, citizenship, and patriotism with a racially exclusive notion of difference.* *(Giroux 1994, p. 35)*

> *... a pedagogy of representation focuses on demystifying the act and process of representing by revealing how meanings are produced within relations of power that narrate identities through history, social forms, and modes of ethical address that appear objective, universally valid, and consensual.*
> *(Giroux 1994, p. 47)*

Fundamental to the aims of this collaborative journey is the tacit agreement that scholars representing various disciplines view language-and-culture learning and teaching in a multiplicity of ways in their effort to understand all contexts of communication, which are basically human centred and therefore human biased.

The nature of the journey: Multiple pathways

An integral part of this journey involves the examination of one's own linguistic and cultural practices as a member of the human society at large, because one's own practices cannot be divorced from the act of teaching one's own target language(s) and culture(s).

Teachers are invited here to enter a negotiating space of reciprocal, critical self-evaluation by making their own additions, deletions, corrections, etc., to the conceptual journey before them, and to challenge any narrow-mindedness, overt or covert, discovered in it. They are to engage with what is there as well as with what is not there.

For the negotiation to be fruitful and widely applicable, each teacher should apply a multiple perspective on language and culture to his or her own target language(s) and culture(s) through the selection and creation of resources and activities, drawing upon the examples provided here from many cultures. Active engagement, therefore, requires preparation of selected aspects from the teacher's target language(s) and culture(s) for classroom teaching over a term, a semester, a year, depending on the nature of individual practice.

References

Borrelli, M. 1991, 'Intercultural pedagogy: Foundations and principles', in *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education*, Multilingual Matters 60, eds D. Buttjes & M. Byram, Multilingual Matters, Clevedon, UK, pp. 275-86.

Damen, L. 1987, *Culture and Learning: The Fifth Dimension in the Language Classroom*, Addison-Wesley, Reading, Mass.

Giroux, H.A. 1994, 'Living dangerously: Identity politics and the new cultural racism', in *Between Borders: Pedagogy and the Politics of Cultural Studies*, eds H.A. Giroux & P. McLaren, Routledge, New York & London, pp. 1-28.

Grossberg, L. 1994, 'Introduction: Bringin' it all back home-Pedagogy and cultural studies', in *Between Borders: Pedagogy and the Politics of Cultural Studies*, eds H.A. Giroux & P. McLaren, Routledge, New York & London, pp. 29-55.

Hudson, R.A. 1980, *Sociolinguistics*, Cambridge Textbooks in Linguistics, Cambridge University Press, Cambridge.

Pauwels, A., Eades, D., & Harkins, J. 1998, *Development of Sociocultural Understandings Through the Study of Language*, Department of Education, Training and Employment, Adelaide.

Skutnabb-Kangas, T. 1981, *Bilingualism or Not: The Education of Minorities*, Multilingual Matters 7, trans. L. Malmberg & D. Crane, Multilingual Matters, Clevedon, UK.

Street, B.V. 1993, 'Culture is a verb: Anthropological aspects of *language and culture* process', in Language and Culture, papers from the Annual Meeting of the British Association of Applied Linguistics held at Trevelyan College, University of Durham, September 1991, eds D. Graddol, L. Thompson, & M. Byram, British Association of Applied Linguistics and Multilingual Matters, Clevedon, UK, pp. 23-43.

Language

The nature of language

It has been often stressed by linguists working in the fields of applied linguistics, sociolinguistics, and social anthropology that:

> *Language ... is socially conditioned ... There is a dialectic relationship between language and reality (both internal and external reality): each influences the other. Language plays an important part in shaping reality, since it provides us with categories for conceptualizing it. But reality in its turn also moulds language, so that it corresponds to the need to express what people want to express.*
>
> *Language is a bearer and mediator of the attitudes and values to be found in the reality ... Language mirrors the power structures in society at the same time as it contributes to the reproducing and perpetuating of these structures.* (Skutnabb-Kangas 1981, pp. 2,3)

What examples of such dialectic relationship between language and human attitudes and values are there in our language-and-culture classrooms?

Let us examine first the anthropological and sociological make-up of a language-and-culture class, referring to some categories of human structures that human beings have developed in order to categorise themselves for the purpose of reference. Let us examine the labels we may use as teachers for the purpose of describing and keeping a record of our students; let us examine what general human attitudes and values are reflected in this record-keeping in our classrooms.

Labels for age, gender, etc.

- Do we have diverse, the same, or similar *age* students and teachers?
- Do we have diverse, the same, or similar *gender* students and teachers?
- Do we have diverse, the same, or similar *physiognomy* (so-called *race*) students and teachers?

- Do we have diverse, the same, or similar *home culture* students and teachers?
- Do we have diverse, the same, or similar *home language* students and teachers?
- Do we have diverse, the same, or similar *home religion* students and teachers?

(and many more...)

Each of these questions contains a *category* and a *label* under which a teacher will keep track (mentally or in writing, depending on individual training) of the set of cues that identify each student and help the teacher to map out the anthropological make-up of the class.

What categories do I use to construct a mental picture of the sociolinguistic and sociocultural profile of my class? What words are associated with that picture and profile? Are they English words? Target language words? Other?

The English language, used here for the sake of comparison, reflects, mediates, and mirrors a human necessity to label each object around us, and around each other, for the purpose of both 'conceptualising' that object in its function in the human society and for referring to it when we communicate. This necessity seems to be a linguistic universal in human communication, and sometimes it is reflected through myths of cosmogony, or creation stories in some cultures. In Judeo-Christian-based culture(s), for example, it is most clearly reflected in the Old Testament's narrative of Genesis, where Adam (*Issha* in Hebrew) the first human being, is given the task by his God to give names to everything created by Him. (See Interactions on p.18)

At the same time, this naming gives the label-giver a kind of power over the named or categorised object, which may be overlooked or even taken for granted, especially when human beings of diverse cultural background become the object of labelling and categorisation. This, therefore, is what is meant in the above quotation 'Language mirrors the power structures in society at the same time as it contributes to the reproducing and perpetuating of these structures' (Skutnabb-Kangas 1981, p. 3).

However, linguistic labels and social structures are not one-dimensional and do not remain static. They can become multi-dimensional and dynamic when they are viewed from within the *notion of variables* used in sociolinguistic analyses. Variables are variation sets that offer the observer, analyst, label-giver, and teacher of culture a multiple perspective into aspects of difference or sameness when considering an issue or a phenomenon in order to categorise it. Therefore, a teacher trying to map out the socio-anthropological make-up of his or her classroom will be faced with multiple, interrelated, and cross-referenced labels, depending each time on the particular circumstances that co-exist in a given class.

For example, in a classroom we may have same-age students (and seldom same-age teachers), who may all be of diverse physiognomy, but of similar home religion, but with diverse home language(s) or language variations. This could be the case, paradigmatically, in a Japanese language-and-culture

Year 10 class in an Australian school whose students could come from a Catholic home background but from diverse language-and-culture backgrounds (e.g. Hong Kong, the Philippines, Chile, Ireland, Poland, Italy, South Africa).

Of course, any other socio-anthropological combination is possible, not only across levels and schools, across school districts and states, but also from year to year over time in an average career of a language-and-culture teacher. These variable sociocultural combinations are the reality that we teachers face in the workplace, even when the environment is seemingly homogeneous. Depending on our language(s), our mapping out of the students in our classroom(s) will be based on our own primary socialisation and social conditioning; in short, our enculturation into the primary system of our own culture, which has allowed each one of us to become a recognised and accepted member of this same culture we call our own. We can only imagine the added layers of discussion involved if our own enculturation is the result of two or more cultures (related or not).

Any observation, study, or analysis of language in relation to society reveals that even within the bounds of one linguistic system 'no two speakers have the same language, because no two speakers have the same experience of language' (Hudson 1980, p. 12). Thus, as the individual cell is important in biological research, so is the individual learner in our language-and-culture classroom. Therefore, by reference and inference to differences and similarities among individual learners, teachers develop a multi-dimensional view and understanding of the socio-anthropology of their classes synchronically and diachronically, as much as the sociolinguist and anthropologist in the field develop a multi-dimensional view of a sociolinguistic community, an empirical view, which in turn becomes the scientific principle adhered to in sociolinguistic and anthropological research (Hudson 1980, pp. 12-13).

Therefore, depending on the language(s) and culture(s) of the individual teacher, the sociocultural and sociolinguistic profiling of students in one's own classroom will reflect the teacher's socio-linguistic and sociocultural conditioning, not only because of his or her upbringing, but also because of his or her continuing education and personal development, whether in Australia or elsewhere, in a diasporic culture in Australia or elsewhere, in the metropolis of one's own target language or in its other cultural centres.

Given that there may be several centres of one's own target language and culture, the social conditioning of a teacher through education, environment, and social conditions may have multiple dimensions. The following languages and cultures are considered to be 'multi-centred':

***German*, in:** Germany, Austria, Switzerland.

***Spanish*, in:** Spain, Mexico, Cuba, Puerto Rico, Peru, Venezuela, Chile, Argentina, and many more Central and South American countries.

***Chinese,* in:** the People's Republic of China, Taiwan, Singapore (as one of the official languages).

***English,* in:** the United Kingdom, the USA, Canada, Australia, South Africa, India (as one of the official languages).

***Arabic,* in:** Egypt, Saudi Arabia, Morocco, Syria, and many other Arabic-speaking countries.

***French,* in:** France, or as one of the official languages in Belgium, Switzerland, Canada, Algeria, Cameroon.

What are the centres of your language and culture? Of your target language and culture?

Have you considered their similarities or differences? Do you teach them?

Would it make a difference in a teacher's sociocultural conditioning and the way he or she sees his or her target language and culture if that language-specific teacher:

- was born and educated in Berlin (North Germany) or München (South Germany), Vienna (capital city) or Salzburg (provincial capital), Zürich (central) or Basel (periphery), that is, in any of the cultural centres of German-speaking people?
- was born in a non-German-speaking European country *but* educated in any of the above German-speaking cities or geographical areas?
- was born *and* educated in a non-German-speaking, not European, country but has visited any of the German-speaking cities or countries as a student or as a teacher ?

The example above concerns three different national entities but in close geographical proximity and sharing borders. What further variations in sociocultural conditioning could we encounter if dealing with multi-centres of a language not necessarily sharing borders? For example:

- Teachers of Spanish who were born and educated in: Spain, Cuba, Puerto Rico, Mexico, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, Panama, Colombia, Venezuela, Ecuador, Peru, Chile, Bolivia, Paraguay, Uruguay, Argentina, etc. (or in the United States of America: San Antonio, Texas; San Diego, California; Miami, Florida; Nueva York!).
- Teachers of Spanish who were born and educated in urban or rural areas (centres or peripheries) in any of the above countries, before or after any relevant, important socio-political events that may have affected cultural changes.
- Teachers of Spanish who were born elsewhere *but* educated in any of the above places.
- Teachers of Spanish who were born and educated elsewhere around the world.

Furthermore, what about teachers of a language and culture with multi-centres in relative proximity but with distinct socio-political systems (sometimes seen as in conflict with each other by each other) like the

Chinese? Would it make a difference in sociocultural conditioning if a teacher was born and educated in Guangzhou or Beijing, Taiwan or Hong Kong, Singapore or Sydney?

A further variation may be provided when we examine English in the context of a multi-centred language and culture. In addition to the situations given above for Spanish, should we also consider the issue of the role of 'international' English as a contemporary 'lingua franca' in the world of trade, business, science, telecommunications, peacekeeping, and policing? Are there ethical, political, ideological, or other implications for the native and non-native teacher of English as a 'foreign language' around the globe?

Take a language as an example and examine it in the context of the following question:

Would my attitudes towards the example-language be different if I have learned it as a 'foreign language' in Australia or the UK, in China or Hong Kong, in Japan or the US, in Germany or Austria, in France or Canada, in Spain or Mexico, in Greece or Cyprus, in Italy or Malta? If so, why?

As quoted above, one scholarly view pointed out that:

> *Language plays an important part in shaping reality, since it provides us with categories for conceptualizing it. But reality in its turn also moulds language, so that it corresponds to the need to express what people want to express ... Language is a bearer and mediator of the attitudes and values to be found in the reality ...* *(Skutnabb-Kangas 1981, pp. 2,3)*

If we examine our linguistic behaviour every time we express our opinions or make silent judgments, we will realise that we use words whose meanings we associate with the perceptions of reality we have learned to attach to them. This seems natural to us because we have learned to use language at every step of our upbringing in a sociocultural context (which is sometimes referred to as 'our enculturation'), and therefore we take for granted the ability that has made us adept at practising our primary culture continuously, at multiple levels and in many sociocultural domains, private and public. This acquired competence informs our performance throughout our development as communicators all our life. We simply have learned to use words automatically in their appropriate contexts as best we can for the purpose of direct communication, without analysing the process involved in linguistic processing and meaning making.

Let us take as an example the concept of 'respect'. If we use this English word in the context 'I feel respect for all fellow-beings', we express our own sense of 'human fellowship'; the sense, that is, of recognising as such our own humanness in others. By learning and cultivating this sense through our primary socialisation, we gradually accumulate layers of meaning in our world of human senses, our human perception. For it is through our senses that we humans perceive our world. Given such primary socialisation (referred to as 'enculturation' or 'education'), we could accept as systemic, that is, as part of an interconnected pattern, any one culture's multiple manifestations of the concept of 'respect' formally expressed in verbal language. For example, expressed through the use of 'polite' and/or 'familiar' pronouns and verb endings (as in many Indo-European languages); expressed through body language (when exchanging bows in Japanese and other cultures); or expressed through attitudinal language (as in Chinese when a person receiving a compliment must reply in a self-

deprecatory way to show humility, which is valued in the culture).

Language at all its levels of expression, from verbalisation to proxemics - that is, from making sounds to produce words that we string together in sentences to how close we position our bodies towards each other in communication - can be used for a variety of communicative purposes from culture to culture, because language is a code of sounds and signs, whether in its spoken or graphic form.

That is the nature of language: to create ways for coding messages (called 'en-coding') and to create ways for interpreting the coded messages (called 'de-coding'), so that the various perceptions of our human experiences and our individual and collective expressed world-view are systematically feeding each other and are constantly used when we communicate with one another. Diachronically (i.e. over time), individual cultures incorporate or discard any verbalisations and body movements that maintain the sharing of meanings among communicators, however variable the expressions become through the constant encoding and decoding of our perception of our human world.

Here is another scholarly way of discussing encoding and decoding in human communication:

Ferdinand de Saussure's lectures on linguistic science *(Cours de linguistique générale,* first published in 1916) gave birth to several concepts associated with theoretical linguistics, especially that of the 'inner duality of *langue* and *parole* ... or, to use a modern, less ambiguous terminology, "code" ... and "message" - alias "competence" and "performance"'.

As elaborated further by another linguist fifty years later:

> *... the absolute separation of the two aspects [of human communication] turns into a recognition of two different hierarchic relations: an analysis of the code with due regard for the messages, and vice versa. Without a confrontation of the code with the messages, no insight into the creative power of language can be achieved. Saussure's definition of* ***langue*** *[the 'code'] as 'the social part of language, extrinsic with regard to individuals', in opposition to* ***parole*** *[the 'message'] as a mere individual act, does not consider the existence of a personal code which removes the temporal discontinuity of the single speech events and which confirms the preservation of the individual, the permanence and identity of his ego; nor does he take into account the interpersonal, social, mutually adaptive nature of the 'speech circuit' which implies the participation of at least two individuals.*
>
> *The uniformity of the code, 'sensibly the same' for all the members of a speech community, posited by the* ***Cours*** *and still recalled from time to time, is but a delusive fiction: as a rule, everyone belongs simultaneously to several speech communities of different radius and capacity; any overall code is multiform and comprises a hierarchy of diverse subcodes freely chosen by the speaker with regard to the variable functions of the message, to its addressee, and to the relation between the interlocutors. In particular, the subcodes offer a scale of transforms ranging from explicitness to the gradual*

> *degrees of phonological, grammatical, and narrational ellipsis. When one-sided concentration of the cognitive, referential function of language gave way to an examination of its other, likewise primordial, underivable functions, the problems of the code-message relationship showed much greater subtlety and multivalence.* *(Jakobson 1974, pp. 20-1)*

However, what remains systematic, that is constant, is the reliance of any culture on linguistically based categories encoded invariably in *words* for the purposes of reference and inference in the communicative process. These *words* and the *meanings* they imply (i.e. the semantic elements they contain), are used by humans as indices through which, for example, a teacher would help a student to understand and use in the appropriate context when a sociocultural phenomenon is described in a lesson.

By using as many *words* containing as many associated *meanings* as possible, the teacher not only facilitates understanding and use of the *word and its meaning* in question, but most importantly he or she also guides students in perceiving the fundamental function of the code system humans use for the purpose of daily communication.

Examine Maurene McEwen's lesson about Spanish 'plaza' in the accompanying video as an example of facilitating understanding of one word or concept and its associations in the classroom.

Do you have any similar examples from your practice?

Thus, using interrelated words to give multiple contexts to a lesson or discussion about a cultural norm, a teacher would rely not only on one word expressing the concept of 'respect', but he or she would also associate this concept with other related phenomena such as special use of pronouns, verb endings, specific movement of the body, particular gestures, expected behaviour towards elders, etc.

These phenomena and processes comprise the integrated system of communication devised and used by natives of a given culture who understand the expert use of linguistic, cultural, and social behavioural patterns when participating in the continuous process of communication, that is, when they participate in the process of encoding and decoding (sending and receiving) multiple messages meaningfully in their collective culture. Louise Damen, in her book that is used in language and culture teacher-training, expresses these ideas as follows:

> *Communication viewed as a process involves content transmission and retransmission or response. The twin components of stimulus/channel indicate that there must always be some form of stimulus and a channel or channels of transmission. These channels may be verbal, nonverbal (gestures, looks, expression), or contextual.*
>
> *... The assignment of meaning or attribution assumes that communication is the kind of behavior that can be assigned meaning and defined in terms of its attributions or what the receiver and sender think it means. These meanings are also culturally colored so that each sender and receiver may be drawing upon "meaning reservoirs".* *(Damen 1987, p. 75)*

So each teacher, in turn, may ask:

- How is the concept of 'respect' expressed in my target language and culture? What is it associated with? How many levels of expression (verbal or kinesic, i.e. body movement) are involved simultaneously or in sequence when used by the members of my target culture?
- How can I, a language-and-culture teacher, devise exercises appropriate to teach such word-related concepts that characterise my target culture? How many should I use? Is there an end to this or do I have to devise such multi-levelled exercises for each and every concept and word in my target culture?

As a language-and-culture teacher I make my own choices. Whatever the teaching plan, its duration, level, or objectives, I remain responsible for its conceptual content, therefore I am morally obligated to strive for a balanced view representative of my target language and culture in the eyes of my peers and the teaching establishment to which I consider myself to be accountable.

The simple fact that I, the writer of this section, chose the word and concept *respect* for discussion reflects not only my sociocultural conditioning and education for half a century (my current age) in three continents, but also my understanding of the importance of this concept universally in the many cultures that I have come in contact with, the result of which is my becoming reflective of the reasons why human beings are concerned with their attitudes towards the word and concept *respect*, and the behaviour such attitudes engender cross-culturally.

Likewise, I could have chosen paradigmatically other examples from the vast number of words and concepts co-existing in many languages and cultures, which English shares. Here are some examples of words and concepts that are important to me, as an individual, and as a student and a teacher of language and culture that I use in my teaching - in the context of: 'For this the Germans (French, Greeks, Maori, Italians, Mexicans, etc.) would say ...' - even though they may not be considered English words and concepts, although used by many in English :

What *other words* would you use, in the target language or in English, which is perhaps the primary language of your students?

French:	*engagement*	German:	*Sprachgefühl*
Greek:	*philotimia*	Maori:	*Karakia*
Italian:	*sotto voce*	Spanish:	*comportamiento.*

If you are a user or if you understand any of these words and concepts, how would you explain their meaning(s) to another person? How would you teach them if you came across some of them in one of your teaching resources?

Re-visiting the main points explored in this section

- Language shapes reality by providing communicating humans with categories and labels.
- Reality, in turn, moulds language to correspond to human communication needs.
- Language mirrors and mediates human attitudes and values found in human daily reality.
- Language creates ways of coding messages in the act of human communication; through constant practice, human beings become expert users of codes.
- Variability and diversity characterise human daily reality; therefore, the notion of variables in codes of communication within a culture and language or across cultures and languages is a universal phenomenon.
- Variable sociocultural combinations are the reality that all teachers face in the workplace, even when the learning environment is seemingly homogeneous.
- A teacher's own cultural conditioning (education, enculturation) over time influences his or her world-view and pedagogical practice.
- All cultures rely systematically on words and their meanings for the purposes of reference and inference in the act of communicating among human beings.
- A language-and-culture teacher helps learners to understand and use these communicative references and inferences in the appropriate sociocultural context.
- A language-and-culture teacher facilitates learners in perceiving the fundamental function of the system of linguistic and cultural codes when sending and receiving messages that all human beings use for the purpose of daily communication.

Interactions

1. Askesis

(Greek for 'exercise'; from ***aske-o****, to mould, form, fashion, shape (a person's character); to train, discipline, practise, drill; to aim at, seek, pursue, aspire. Compare the concept of Koan in Zen Buddhism.)*

Read the following narrative, originally written in Hebrew (and a part of the Old Testament in the Christian Bible), and try to elaborate on the questions that follow:

26 *And God said, Let us make man according to our image and likeness, and let them have dominion over the fish of the sea, and over the flying creatures of heaven, and over the cattle and all the earth, and over all the reptiles that creep on the earth.*

27 *And God made man, according to the image of God he made him, male and female he made them.*

28 *And God blessed them, saying, Increase and multiply, and fill the earth and subdue it, and have dominion over the fish of the seas and flying creatures of heaven, and all the cattle and all the earth, and all the reptiles that creep on the earth (Genesis I).*

18 *And the Lord God said, It is not good that the man should be alone, let us make for him a help suitable to him.*

19 *And God formed yet farther out of the earth all the wild beasts of the field, and all the birds of the sky, and he brought them to Adam, to see what he would call them, and whatever Adam called any living creature, that was the name of it.*

20 *And Adam gave names to all the cattle and to all the birds of the sky, and to all the wild beasts of the field, but for Adam there was not found a help like to himself.*

21 *And God brought a trance upon Adam, and he slept, and he took one of his ribs, and filled up the flesh instead thereof.*

22 *And God formed the rib which he took from Adam into a woman, and brought her to Adam.*

23 *And Adam said, This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of her husband * (Genesis II).*

** translator's note: 'In the Heb. the reason of the name appears. She shall be called Issha because she was taken out of Ish' (The Septuagint Version: Greek and English 1971 (1851), p. 3).*

BEST COPY AVAILABLE

In view of the above, consider these questions:

(a) Is the naming of 'the other' (flora, fauna, fellow humans) in this narrative a process of understanding? Communicating? Familiarising? Dominating? Referring? Indexing? Conceptualising? Possessing? What? (Add your own.)

(b) What is that process called in your target language or culture (any language other than English that you know)? What similarities and/or differences do you observe? Are there similar narratives in your target language? Are they associated with the 'creation of animals and humans'? Are they part of the system of values your target culture is based on?

(c) What other elements of language (words and meanings) do you observe in the above quotation? How relevant is it that the first-known translation from the Hebrew original to an Indo-European language was in Hellenistic Greek by Jews living in Alexandria, Egypt, around the third century before the Christian era?

Take into consideration the following information provided by the English translator:

... It must be remembered that the translators were Jews, full of traditional thoughts of their own as to the meanings of the Scripture ... They could only translate passages as they themselves understood them.

... One difficulty which they had to overcome was that of introducing theological ideas, which till then had only their proper terms in Hebrew, into a language of Gentiles, which till then had terms for no religious notions except those of heathens. Hence the necessity of using many words and phrases in new and appropriated senses. *(ibid, p. iii)*

2. Narration

Read the following selected and translated creation myths from around the world and compare their content. What do you observe?

Creation Myths from Around the World

(Adapted and translated from Leo Papademetre 1990, A Modern Greek Graded Reader for Developing Reading and Writing Skills in Contemporary Greek, Discipline of Modern Greek, Flinders University, Adelaide.)

THE FIRST SUNRISE ***(Aboriginal, Australia)***

Long-long time ago when all spirits and living creatures were still in deep sleep, there was only darkness that filled the earth and the sky. Plants and animals did not grow, rivers and oceans did not flow. Every thing was motionless and no sound was ever heard. Even mother-Sun was asleep, her bright eyes closed, sealed. Father-spirit alone kept a vigil. But the time came when he woke her up saying: 'the time has come for you to awaken the spirits of the earth'. Mother-Sun opened her eyes and immediately a radiant sunray pierced the darkness around her. She took a deep breath and flew to earth to start her work. Her brilliant light warmly embraced the cold and lifeless earth and roused the spirits who brought life and hope to the universe.

THE FIRST WISH ***(Winnebago-Amerindian, North America)***

The father-creator of earth slowly regained his senses, stretched his arms and legs, one after the other in no hurry. His mind began to work slowly. He thought what he should do first. He started crying. Soon his tears flowed down, around him, creating lakes and vast seas. Seeing his tears, the father-creator said: 'from now on I know what to do: I will wish something and watch it being created'. And so it happened. He wished there to be light and there was light. He wished the earth and earth was there. He wished peace on earth and every thing was peaceful. He looked at his creation and feeling the emanating harmony, tenderness surged forth.

THE FIRST EXPLOSION ***(from the science of the European civilisation)***

In the beginning there was chaos and in it there was only energy. Nothing had form or shape. Energy moved constantly everywhere gaining power. Suddenly a tremendous explosion took place, chaos disappeared and the accumulated energy became visible. Millions and trillions of protons, neutrons and electrons combined to form the first atoms, the first matter from which all matter in the universe comes. Magnetic fields began attracting these atoms together creating vast expanses of floating masses of matter developing further into millions of galaxies, spheres of fire, the stars and planets in the universe. The sun is just one of these innumerable stars and the earth one of the known planets whose centre has remained fiery, while its surface, over the eons of existence, has formed a crust made of landmasses and water providing the necessary conditions for life forms to evolve as known to man.

BEST COPY AVAILABLE

THE FIRST LOVE ***(Orphic-Archaic Hellenic, South-eastern Mediterranean)***

In the beginning, when darkness was all there was and no other thing existed, Nyx, the bird-goddess of night was flying alone. In the vastness of space, she gave birth to a silver egg with the seed of life inside it. With time, the seed grew bigger and broke out of the eggshell and there appeared shining Eros, the god of love, holding in his youthful hands a lustrous torch. Half of the eggshell above him became the sky, the other half below him became the earth. Rain poured down from the sky and filled the earth with rivers, lakes, and seas that gave life to plants and all living things on earth. From mother-earth and father-sky, the original parents, all other gods were then born.

THE FIRST GODS ***(Maori, Polynesia)***

When day and night did not even exist, Rangi the father-sky and Papa the mother-earth were living in a tight embrace. Between them there were their first children who, though gods themselves, could not see anything in the darkness. They were so close together, they couldn't even stand up on their own feet. In time, they decided to do something to better their position. They started talking to each other: 'We must do something, we're not babies anymore', 'we've grown, there is not enough room here', 'let's push the sky and earth apart', 'let's see some light'. Some made the effort to stand on their feet and gained great power and pushed with their shoulders, Rangi upwards and Papa downwards. Slowly light and air began to flow between sky and earth, finally separating them. The children looked at their separated parents and saw the saddened beauty of their mother and the tears on their father's face. Their love for their parents moved them deeply, so they offered their parents gifts to sweeten the bitterness of their separation: they filled mother-earth with trees to give her warmth and on them they placed birds to sing her praise; they gave their father the sun, the moon and the stars to shine day and night and caress with his bright light his beautiful and beloved earth.

THE FIRST HUMANS ***(Chinese, Asia)***

After creating earth from its own body, the powerful spirit Pan-Ku looked around inspecting the work. Everything seemed completed. But, from the abode of the gods, Nu-Kua, the serpent-woman, came down to earth and found it a very lonely place. She thought and re-thought the matter deeply and thus decided to create some living creatures to fill the earth with life and enjoyment. She took some mud from the earth and formed the first human beings. She gave them arms and legs, and a voice. The more she created, the more she enjoyed her human creations. To be sure that there would always be humans on earth, Nu-Kua taught them how to make children for themselves. Her husband, Fu-Hoi, taught humans how to survive: how to find food, how to make tools. He also gave them some gifts: music and writing. With humans now being able to live happily on earth, Nu-Kua was finally completely satisfied.

BEST COPY AVAILABLE

3. Comparison

The notion of 'respect' is often incorporated in the system of values in many cultures. However, each culture associates this value with a word or words which, in turn, reflect the meanings a culture attaches to the notion through other words, reflecting further how the culture applies them to aspects of collective social behaviour and cultural practices.

Example A

In Greek the word for 'respect' is ΣΕΒΑΣ (sevas), and its meanings are etymologically and/or semantically associated with the following words denoting quality of character:

ΣΕΜΝΟΤΗΣ (semnotis) modesty, decency, shyness, humbleness, humility, unassuming-ness, self-effacingness;

ΣΟΒΑΡΟΤΗΣ (sovarotis) earnestness, seriousness, quietness, reliableness, responsible-ness;

ΑΞΙΟΠΡΕΠΕΙΑ (aksioprepia) dignity, self-respect, worthiness, politeness;

ΑΓΙΟΤΗΣ (ayiotis) holiness, saintliness;

ΤΙΜΗ (timi) value, virtue, honour, honesty, integrity, pride, homage, tribute;

ΛΑΤΡΕΙΑ (latria) devotion, adoration, worship.

Such concepts are associated with the use in communication of the polite forms of (1) all personal pronouns, e.g. **eseis** (you-plural); (2) all verb endings in all tenses: **-ete, -ate, -este, -aste,** etc. (you-plural); (3) addressing others, e.g. **Kyrios, Kyria** (Sir, Madam).

Example B

In Japanese, the concept of 'respect' is not only manifested in the language system of honorifics based on age, gender, social status, and station, so-called 'hierarchic relations', or in the system of body language manifested in bowing among people, so-called kinesics, 'system of body movements', and proxemics, 'system of closeness between bodies', but it is also applied in the area of the personal 'space or territory' a person occupies in the private or public domain. This 'respectfulness of each other's territory' is expressed through the word concepts **ushi** 'inside' and **soto** 'outside'.

Consider these comparative questions:

(1) Are there such concepts of respect in your target language or culture? How would you contrast and compare it with English as used in Australia, the United Kingdom, or North America?

(2) How is it manifested through word associations and meanings, or through the use of some special language markers (e.g. honorifics, formal endings, use of the conditional mood, would, could), or through the use of some parts of the body, including bowing, hand-shaking, or among different age-groups, or among people of differing individual social status, etc.?

(3) What other examples are you aware of in associating words and concepts with other words and aspects of social behaviour and sociocultural or sociolinguistic practices? Please give contexts of use.

Notes:

4. *Dictionaries, words, and meanings*

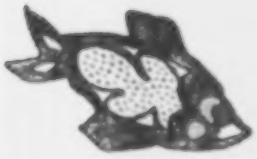
Use an unabridged dictionary of your choice and write out the meanings given for the following words and their cognates: association, cognate, connotation, context, denotation, dictionary, difference, inference, reference, parallel, word.

What do you observe about (1) the number of meanings given for each word, (2) the connotations and denotations of each word in different contexts, (3) the associations and relationships with other cognate words (verbs, nouns, adjectives, adverbs), and (4) the origins of these words and their parts?

Write down your observations and devise a similar exercise for your students using a dictionary (incorporating the lessons we can learn if we rely on dictionaries alone to learn or teach any language).

Notes:

Connecting with the scholarship



What informs one scholar about the scholarship of his or her subject in question?

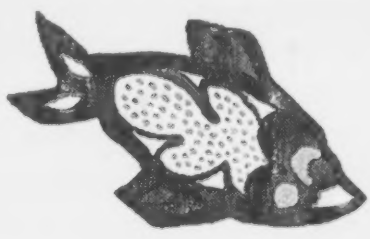
Answer: Other scholars.

In the mapping of this journey, for each of the written sections we have read and consulted numerous books and articles and have included them for further reading. The form that the discussion path has taken is that of mediating the ideas found in that varied scholarship by putting them in the context of a language-and-culture teacher.

For example, one of the scholars consulted for the discussion on language was Umberto Eco, whose concern with words and concepts and the influence on them of culture-specific beliefs across cultures is exemplified in the following excerpt from his book *The Search for the Perfect Language* (written in Italian and translated into English):

> *What was the exact nature of the gift of tongues received by the apostles? Reading St Paul (Corinthians 1:12-13) it seems that the gift was that of glossolalia - that is, the ability to express oneself in an ecstatic language that all could understand as if it were their own native speech. Reading the Acts of the Apostles 2, however, we discover that at the Pentecost a loud roar was heard from the skies, and that upon each of the apostles a tongue of flame descended, and they started to speak in other languages. In this case, the gift was not glossolalia but xenoglossia, that is, polyglottism - or, failing that, at least a sort of mystic service of simultaneous translation. The question of which interpretation to accept is not really a joking matter: there is a major difference between the two accounts ...*
>
> *So many of the protagonists in our story [in this book] have brazenly bent the Sacred Scriptures to suit their purposes that we should restrain ourselves from doing likewise. Ours has been the story of a myth and of a wish. But for every myth there exists a counter-myth which marks the presence of an alternative wish. If we had not limited ourselves from the outset to Europe, we might have branched out into other civilizations, and found other myths ...* (Eco 1997, pp. 351-2)

If we were to examine this book further, we could compare its chapter 1, 'From Adam to Confusio Linguarum', to the 'Askesis' on page 18. In this way we can engage further with the scholarship on the subject, ad perpetuum, as all scholars by definition do.



Further reading and references

Borrelli, M. 1991, 'Intercultural pedagogy: Foundations and principles', in *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education,* Multilingual Matters 60, eds D.Buttjes & M.Byram, Multilingual Matters, Clevedon, UK, pp. 275-86.

Byram, M., Morgan, C., *et al.* 1994, *Teaching-and-Learning Language-and-Culture,* Multilingual Matters 100, Multilingual Matters, Clevedon, UK.

Damen, L. 1987, *Culture Learning: The Fifth Dimension in the Language Classroom,* chapter 2, 'The new perspectives of intercultural communication', and chapter 7, 'Public views and private worlds', Addison-Wesley, Reading, Mass.

Eco, U. 1997, *The Search for the Perfect Language,* trans. J. Fentress, Fontana, London.

Finegan, E., Besnier, N., Blair, D., & Collins, P. 1994, *Language: Its Structure and Use,* Harcourt Brace, Sydney.

Fromkin,V., Rodman, R., Collins, P., & Blair, D. 1995, *An Introduction to Language,* Holt, Rinehart & Winston, Sydney.

Giroux, H.A. 1994, 'Living dangerously: Identity politics and the new cultural racism', in *Between Borders: Pedagogy and the Politics of Cultural Studies,* eds H.A.Giroux & P.McLaren, Routledge, New York & London, pp. 1-28.

Grossberg, L. 1994, 'Introduction: Bringin' it all back home-Pedagogy and cultural studies' in *Between Borders: Pedagogy and the Politics of Cultural Studies,* eds H.A.Giroux & P.McLaren, Routledge, New York & London, pp. 29-55.

Hudson, R.A. 1980, *Sociolinguistics,* Cambridge Textbooks in Linguistics, Cambridge University Press, Cambridge.

Jakobson, R. 1974, *Main Trends in the Science of Language,* Harper Torchbooks, Harper & Row, New York.

Kramsch, C. 1998, *Language and Culture,* Oxford University Press, Oxford.

Lightbown, P., & Spada, N. 1993, *How Languages are Learned,* Oxford University Press, Oxford.

McArthur, T. 1983, *A Foundation Course for Language Teachers,* Cambridge Language Teaching Library, Cambridge University Press, Cambridge.

Montgomery, M. 1991, *An Introduction to Language and Society,* Routledge, London.

Morris, M. 1997, 'Sticks and stones and stereotypes: What are "speech codes" for?' in *The Retreat from Tolerance: A Snapshot of Australian Society,* ed. Philip Adams, ABC Books, Sydney.

Papademetre, L. 1990, 'A Modern Greek Graded Reader for Developing Reading and Writing Skills in Contemporary Greek, Discipline of Modern Greek, Flinders University, Adelaide.

Pauwels, A., Eades, D., & Harkins, J. 1998, *Development of Sociocultural Understandings Through the Study of Languages,* 'What is language?', 'Functions of language', 'Learning about sociocultural issues in languages', Department of Education, Training and Employment, Adelaide.

Skutnabb-Kangas, T. 1981, *Bilingualism or Not: The Education of Minorities,* Multilingual Matters 7, trans. L. Malmberg & D. Crane, Multilingual Matters, Clevedon, UK.

Street, B.V. 1993, 'Culture is a verb: Anthropological aspects of language and culture process', in *Language and Culture,* papers from the Annual Meeting of the British Association of Applied Linguistics held at Trevelyan College, University of Durham, September 1991, eds D. Graddol, L.Thompson, & M.Byram, British Association of Applied Linguistics and Multilingual Matters, Clevedon, UK, pp. 23-43.

The Septaguint Version: Greek and English, 1971 (1851), trans. Sir L.C.L. Brenton, Regency Reference Library, Zondervan Publishing House, Grand Rapids, Mich. (with introduction by Sir L.C.L. Brenton).

Culture

What's in a definition?

When considering the ways in which many researchers in numerous studies try to explain the notions associated with the word 'culture' in English, one can clearly ascertain that whatever the researcher's field of study or discipline, the attempt is made to create a hierarchy of values that will best reflect the basic concerns of that discipline in its quest to define the notions of 'culture'.

In other words, the notion of 'culture', universally speaking, may be defined from the perspectives of many disciplines: anthropology, biology, linguistics or semiotics, philosophy or theology, education or pedagogy, psychology or sociology, intercultural and communication studies, and many more. Each definition or combination of definitions will be a projection of that researcher or scholar's preoccupations with his or her discipline's collective enquiry which, in turn, reflects the civilisation or culture that has produced these disciplines and the ways its successive generations of scholars view the world, themselves, and each other in their construction of definitions in general and 'culture' in particular.

If the perspectives of the same disciplines in other languages are added to the discussion generated by the question 'What is culture?', then the multiplicity of opinions, self- and other-reflections, and discipline concerns add further dimensions to the basic quest, which seems elusive because it is dynamic, therefore ever-evolving, as human societies generally are by nature.

How could we, therefore, attempt to provide a workable definition in answer to the question 'What is culture?' for the language-and-culture teacher? We could approach it by considering important the interplay of multi-levelled questions implied in this basic question for the speaker of other languages, which reflect other perceptions of culture based on the words used in other languages and cultures and the meanings associated with them, following our discussion in the previous section on language.

Let us, then, resume the discussion on multi-levelled and interrelated questions involved in giving definitions of culture by reflecting on the meanings associated with this concept or word in other languages.

1. Language – or culture-specific words and their associated meanings

Try to find as many other words and meanings of the 'culture or civilisation' concept in other languages and compare their etymologies and/or use in that specific culture or language. Can you observe similarities or differences? Are there any specific underlying (overarching) human principles or human needs expressed through these words or concept? What? Why?

What do I mean by the word 'culture' in English? Is it different from or similar to the word 'civilisation'? Can I reconstruct the relevant etymologies (that is, word-histories, historical derivations and connections, cognate relations)?

Are there any such connections in French with the French words 'culture' and 'civilisation'?

Are there any such connections in German with the German words 'Kultur' and 'Zivilisation'?

Are there any such connections in Greek with the Greek words 'koultoura' and 'politismos'?

Are there any such connections in Chinese with the Chinese words 'wen hua' 文化 and 'wen ming' 文明 ?

Are there any such connections in Japanese with the Japanese words 'bun-ka' 文化 and 'bun-mei' 文明 ?

Are there any such connections in any other language that you use?

2. Language – or culture-specific contexts and meanings of culture

Examine the word or concept in at least two not-related languages or cultures by asking native speakers of that language or culture. Pose the question: Do history and politics influence the meanings constructed and used over time?

Who has given me these meanings? My parents, my peer groups, my teachers, my schooling in Australia or elsewhere? At what level of education? Which subject teachers?

In which 'language' have they been given to me? What is the role of politics and socio-political ideology in constructing these meanings for me? Was it the same for my parents, peers, teachers? Ten or fifty years ago? In what part of the world?

Why was I given these meanings? What is the purported function of meanings and definitions of 'culture' or 'civilisation' in any society? Is there a human, social, or 'other' universal need for developing, acquiring, and teaching meanings of the 'culture or civilisation' concept in human societies?

Let us take an example of an instance of culture- or language-specific information from a scholarly publication on the meaning and use of this seemingly universal word or concept:

> *Historically, the identification of 'culture' with education and literacy, as well as with the high arts, seems to have been more resilient in Italy than in many other countries ...*
>
> *The study of culture has been heavily conditioned by politics ... [which has] shown the importance of 'political' languages and rituals. At the same time, there is a notable difference between the theses of the 1960s and 1970s, according to which mass culture was a manipulative agent of social control and conformity, and the more eclectic and culture-specific analyses which developed subsequently. A narrower definition of politics has also been replaced by a broader one in which gender and ethnicity are significant categories*
>
> *... Italy has been represented [in many ways], both by Italians and by non-Italian observers. Anyone who works on Italy comes up frequently against a series of conventional or stereotyped notions, both in everyday 'common sense' and in academic scholarship, about the country, its people, and its institutions. Italy, it is widely claimed, is a nation culturally split between North and South; it is a country whose inhabitants have a weak national identity and a strong inward-looking attachment to the locality and the family; it is a unique and exceptional case of political maladministration and corruption. Yet ... one needs to be wary of accepting these accounts uncritically; one has to look carefully at who is producing them, on the basis of what evidence, in comparison with what norms, and according to which values ... how people in Italy identify themselves and are identified by others.*
>
> *... being informative about the culture of contemporary Italy and in indicating the diversity of meanings of culture and the many different ways into studying it [should be the aim of any book].*
>
> *(Forgacs & Lumley 1996, pp. 3, 7, 8-9)*

If I were an Italian language-and-culture teacher, how would I react to the above? Would it make any difference if I viewed and taught my target culture from the geographical, political, social, linguistic, and economic perspectives of Milano or Naples or Palermo?

Would it make any difference if I were an Australian-born, Italian-background teacher, or if I were a French-born, or a Greek-born, or an Australian-born, Irish-background teacher of Italian?

Further, if we substituted in the above quotation the locus Italy with the locus Spain, France, Germany, or the United Kingdom, could we draw some parallels on the issue of 'politics and culture'? Could our perceptions of our

Examine the following different loci of another culture or language:

Moskva or Vladivostok? Athina or Thessaloniki (or Cypriot Lefkosia)? Beijing or Guangzhou?

Taibei or Singapore? Tokyo or Kyoto? Hanoi or Saigon (or would you call it 'Ho Chi Minh City'?

Jakarta or Bandung (or Bali, Dili, or Padang)?

target language and culture reflect the biases of our background, for example, in:

(a) *Spain:* Madrid or Sevilla, or Catalan-speaking Barcelona (let alone the issue of the Latin-American locus for Spanish)?

(b) *France*: Paris or Marseilles (let alone the issue of locus for French in Brussels, Montreal, or Papeete)?

(c) *Germany:* Hamburg or München (let alone the issue of locus for German in Zürich or Vienna)?

(d) *the United Kingdom:* London or Glasgow (let alone the issue of locus for English in Chicago or Miami, Toronto or Vancouver, Pretoria or Cape Town, Dublin, or Melbourne, and further afield in Footscray, Cabramatta, Broome, or Cairns, etc.)?

Would my view of my target culture be different if I consider rural culture as different from urban culture? In other words, would teaching an aspect of a rural cultural practice of my target culture be recognised by urban dwellers as an important element of that culture? And conversely?

All these considerations are fundamental for any teacher of a language or culture with more than one 'centre' to take into account, because any particular perspective the teacher adopts in his or her teaching will inevitably reflect his or her own socio-political views, whether acquired through education or learned through parental tradition and home background.

Definitional 'languages'

Try to give your definitions!

What do you observe?

Let us now attempt to approximate partial meanings to some of the previous interrelated questions. They have been given by researchers in various disciplines and provide 'workable' definitions of culture:

A sociological and/or psychological perspective

Culture is the total of *all social practices* that have been (and are being) collectively recognised and exercised as significant for the construction of identity (that is, the 'social signification') by a given social group.

An anthropological perspective

Culture is the particular articulation of a *collective norm*, such as the use of a knife and fork or chopsticks or fingers for eating; or the kissing of one or both cheeks when greeting friends and relatives.

A biological perspective

Culture is the collective behaviour of enzymes in their process of dividing and multiplying, as when making yogurt by using whole milk and yeast culture.

A semiotic or linguistic perspective

Culture is the sum of *linguistic modes of expression* of collective emotions perceived individually, for example, the use of a brush to capture a moving sunset on rice paper; or the use of a pen and ink to write poems or intimate letters; or the use of a reed, a string, or a drum to make music alone or with other similar-minded humans.

An educational or pedagogical perspective

Culture is the maintenance and delivery of knowledge of the history and achievements of nations, for example, as accumulated in the fields of arts and technology and preserved by learning institutions diachronically.

A philosophical and/or theological perspective

Culture is the collectively espoused *ethos*, that is, the system of values adhered to as the guiding principles of belief in self and the self's place and role in society, usually called 'ethics'.

All these and many other variable definitions of culture, whether particular or general, are draped in reflected language; that is, they reflect the ideology (sometimes called 'philosophy' or 'world-view') of the individuals who provide the definition(s) and their socio-political, educational, and discipline convictions within a collective system of values and norms. Depending on their own specific social signification, definers of culture, whether academic or not, construct a hierarchy of cultural values from the most to the least significant. For example, a writer places language high on the values hierarchy, a politician places nationality or ethnicity higher, a housekeeper places family cohesion above all.

Can you name some of your cultural boundaries?

What do you allow?

What don't you allow?

Why?

This happens because one of the most basic human instincts is the sense of belonging, the need to be part of the various groups that make up the human family and to be accepted as such. The very survival of a newborn human being depends on its acceptance by the group of similar others - primarily similar in a biological and racial sense, since 'cultural normativeness' in an infant can only be foreshadowed. For the boundaries that characterise the cultural similarity of such an in-group are learned by the newborn through collective instruction. As the newborn develops, he or she learns further that marking cultural boundaries is a social process and the cultural content within these boundaries may vary according to age, gender, religious rituals, economic status or class, even geographical region and social circumstance.

In time, the cultural content included within these boundaries is modified, but the need to mark boundaries is constant because such marking provides the means to construct a collective socio-cultural identity. That is, although the legal age - for voting or serving in the army, drinking or getting married - may change from generation to generation in a given society, the social process of demarcation of cultural practices according to age remains unchanged because it allows a society to construct and maintain a system of permissiveness. In other words, *constructing and maintaining the process of demarcation of group-specific cultural boundaries assist human societies to construct their group-specific sociocultural identity in terms of what is considered permissible collective practice and what is not.*

In a sense it can be seen as a collectively defined sociocultural identity, which can be perceived as both 'other-defined', that is, defined for me by the constructors of my particular cultural boundaries, and 'self-defined', that is, used by me to describe my cultural space within my collective cultural space. Whether I, as an individual, can claim a cultural identity outside the boundaries of my collective culture, that is, an independent, self-defined identity, is contingent upon my need to belong to some sociocultural group, since even an independent, self-defined identity is based on some notion of culture, which, as far as the disciplines involved can ascertain so far, remains a collective concept.

'Ethnicity' as an aspect of culture

In the extract below, Brian Street is quoting from Robert Thornton, who says:

> *... one thing that culture does is create boundaries of class, ethnicity (identification with a larger historical group), race, gender, neighbourhood, generation, and territory within which we all live. Boundaries are created and maintained when people observe, learn and finally internalise the rituals and habits of speech, the disposition and dress of their bodies and modes of thought to the extent that they become entirely automatic and unconscious. These boundaries come to seem uniquely real and permanent. Their creation through cultural means is only obvious when we step outside our normal day-to-day interactions.* (Street 1993, p. 33)

Do you consider 'ethnicity' in your day-to-day interactions with people?

Keeping in mind the above quotation, let us engage in a multi-levelled discussion on the notion(s) implied in the English word 'ethnicity'. This word, not the notion, is created by borrowing the Hellenic word *eth-nos*, which, in turn, is related to *eth-os*. Both words in Hellenic culture refer to and infer the meanings associated with the following concepts in English: 'collective beliefs and values', 'collective customs and practices', 'collective mores and principles', 'collective behavioural patterns', 'collective attitudes', etc.

However, what is loosely termed 'collective' often proves to be more complex than such generalisation implies; namely, that not all the members of a given human community, self-defined as 'ethnos', agree completely on what aspects and elements their *ethnos-ethos* (ethnicity) include and exclude, because variability in opinion and in practice are the norm in all human cultures. What books or guides may try to say about this or that 'ethnicity', even one's own, remains simply prescriptive and simplistically static when considered diachronically. Furthermore, it is often proven relative to the objectives one assumes when providing opinions and/or definitions.

Let us look at an example in the literature, in this case about Japanese language and culture and cultural studies. The writer is Kosaku Yoshino, Professor of Sociology at Tokyo University, who is addressing the issue as it pertains to Japanese culture and the ways this culture is communicated to non-Japanese people via cross-cultural handbooks and manuals. He writes:

> *Such literature, edited in the form of textbooks, handbooks and glossaries, deals in one way or another with the peculiarities of Japanese culture and society manifested, for example, in 'untranslatable' Japanese expressions, business and management practices, and company men's everyday lifestyle. Such [cross-cultural manuals] popularise the nihonjinron in such a way that it may be applied to practical use.*
>
> *... What is characteristic about such [cross-cultural] manuals is that the ideas of Japanese uniqueness are popularised in such a manner as to be*

used in a practical context of cross-cultural interactions in which the Japanese are expected to explain things Japanese to the non-Japanese.

... Implicit in [the good intentions of authors and editors of such literature] are two characteristic ways of looking at the world: cultural reductionism and cultural relativism. By cultural reductionism I mean explanations of social, political and economic phenomena in terms of culture perceived to be characteristic of a nation. Here, conflicts resulting from trade imbalances between Japan and other countries are reduced to a cultural problem, that is, the failure of Westerners to understand, and the failure of Japanese to explain, the peculiarities of the Japanese patterns of behaviour.

... The attempt of Japanese businessmen to improve cross-cultural understanding is made through the recognition and emphasis of cultural differences that exist and/or are believed to exist between Japan and other countries. Behind this attempt are the three propositions concerning cultural relativism: first, Japanese culture is unique and relative to Japanese history (historical relativism); second, because judgements of right and wrong are relative to the cultural background of the person making the judgement, Japanese patterns of behaviour and thought should be evaluated in their own light (ethical relativism); and third, because the ways in which we interpret events are conditioned by culture-bound concepts and theories, it is important for non-Japanese to recognise the uniqueness of the Japanese way of thinking and for the Japanese to point it out (relativity of knowledge).

(Kosaku Yoshino 1992, pp. 172-3, 177-180)

Attempts at defining 'ethnicity', therefore, are by necessity 'relative' and 'variable-specific', whether authored by specialists or by lay people inside or outside the *ethnos-ethos* in question. As has been noted before:

> *... ethnicity is not an inherent quality of dress, cuisine, gesture or language but an is inference about a member's group attachment that might be based on the presence of certain attributes like dress, cuisine, gesture or language. Moreover, such judgements are made, often simultaneously, by both the ethnic person and others present, and the inferences are arrived at by a process of social negotiation in virtual time and space (Smith, 1984). One's sense of one's own ethnicity waxes and wanes, emphasising some group features and then others, depending on the current social situation one is engaged in (Gans, 1979).* *(Banks 1988, p. 17)*

The 'process of social negotiation' is operative within the boundaries of a culture by its own 'ethnic persons', as much as it is between two different cultures examining the 'ethnic inferences' being negotiated. This process can be observed by examining the following example of a practical context of cross-cultural interaction, which relates aspects of 'ethnic peculiarities' to the natural environment in order to give 'outsiders' an insider's perspective of indigenous *ethnos-ethos*.

This example is included in a collection of articles in the booklet entitled *Japan from a Japanese Perspective: Some Pointers for Textbook Writers and*

Publishers, Understanding Japan No. 63, published by the International Society for Educational Information, Inc., Tokyo, 1992. Kaya Michiko, the Executive Director of the society, writes in the 'Preface' that the stated purpose of the booklet is 'to contribute to international friendship and understanding through surveys of educational textbooks used in other countries and the exchange of accurate and reliable educational materials'. One of the authors in the booklet is Kanzaki Noritake, who writes:

> *... ingrained customs can lead to confusion and misunderstandings so today I would like to introduce you to an aspect of culture peculiar to Japan which might further cross-cultural understanding. This is that the development of Japanese culture has been affected by climate, especially humidity.*
>
> *... As a result, a lifestyle had to evolve which could adapt to both hot, humid weather and cold weather. This is particularly evident in traditional architecture and dress.*
>
> *... A traditional Japanese style room with tatami, fusuma and shoji is still a feature of most Japanese houses. Traditional houses were able to change their floor plans in response to the climate.*
>
> *... Tatami, fusuma and shoji also regulate humidity, absorbing any excess and then releasing it when the atmosphere dries out. The ancient Japanese, who had no access to the modern technology of air conditioning, have bequeathed us a valuable legacy.*
>
> *Similarly, Japanese traditional dress is suitable for the Japanese climate though some items might seem strange to modern eyes. A good example is the kimono which is rarely worn now except for special occasions.*
>
> *... The cotton used for a kind of summer kimono, the yukata, is effective in absorbing perspiration in a hot, humid climate making this very functional wear during the summer.*
>
> *... Today, many Japanese suffer from athlete's foot because they wear closed leather shoes and not the traditional open straw zori (sandals) or geta, wooden sandals built on two-or-three inch blocks. Cotton tabi are used to cover the feet and are divided between the big toe and the other four toes. It is interesting to note that although Japanese and Koreans share some cultural features, the Koreans cannot abide the Japanese tabi which they call a 'pig-foot'. This as well as the unsuitability of the Korean ondol during the Japanese summer suggests that perhaps Korean culture has not been affected by humidity as much Japanese culture has been.*
>
> *Needless to say humidity is not the major element in Japanese traditions and culture, but it is my belief that it has played a key role and some understanding of this may provide important insights into Japanese culture.*
>
> *(Kanzaki Noritake 1992, pp. 74-6)*

Taking into consideration that the booklet containing this article is published by a Japanese 'non-profitmaking foundation' (ISEI) directly involved with the provision of more accurate information about Japan to

authors, publishers, and educators, let us compare the excerpts from these two Japanese educators.

Fundamentally, the issues of 'cultural reductionism and cultural relativism', as elaborated by Kosaku Yoshino above, seem not to concern Kanzaki Noritake. Whereas Kosaku Yoshino questions the attitude that the 'Japanese are expected to explain things Japanese to the non-Japanese', Kanzaki Noritake assumes it by saying 'I would like to introduce you to an aspect of culture peculiar to Japan which might further cross-cultural understanding'. The differences in attitude and assumption-making between these two scholars can be further observed when we compare them as follows:

(a) Kosaku Yoshino points out that if one adheres to the proposition that 'Japanese culture is unique and relative to Japanese history', one assumes *historical relativism* without questioning it. Kanzaki Noritake's claim that 'the development of Japanese culture has been affected by climate' reflects both the proposition and the questionable assumption such a proposition implies.

(b) Kosaku Yoshino warns that 'the ways in which we interpret events are conditioned by culture-bound concepts and theories'; therefore, any interpretation about Japanese uniquenesses would reflect *relativity of knowledge*. Kanzaki Noritake's claim, 'it is my belief that [humidity] has played a key role and some understanding of this may provide important insights into Japanese culture', reflects the relative nature of Kanzaki Noritake's knowledge and the interpretation it imposes.

(c) Kosaku Yoshino states that 'because judgements of right and wrong are relative to the cultural background of the person making the judgement, Japanese patterns of behaviour and thought should be evaluated in their own light'; therefore, any judgment and evaluation of culture would reflect one's *ethical relativism*. Kanzaki Noritake's evaluation of his interpretation of Japanese culture is: 'Needless to say humidity is not the major element in Japanese traditions and culture'; thus, by using a disclaimer, Kanzaki Noritake both acknowledges and practises *ethical relativism*.

Despite all the good intentions of the interpreters of culture, attempting to improve cross-cultural understanding remains a delicate process. A concern for the consequences of 'cultural reductionism' and 'cultural relativism' should guide everyone's efforts to understand cross-cultural differences and similarities.

Could we get other interpretations for this example of Japanese ethnic *inferences* negotiated from the inside or the outside of the culture, for example, when we ask:

- other Japanese individuals (scholars and non-scholars) living in Japan and/or Australia to comment on these issues?

- other, non-Japanese individuals (scholars and non-scholars) living in Japan or in Australia or elsewhere about such issues?
- Japanese and non-Japanese teachers of Japanese language or culture who are teaching in Japan and/or Australia to give us their opinions on these issues?

As teachers of language and culture, could we give reasons on how (and why) information on the influence of climate on culture may be used in our classrooms, given that a scholar and educator, Professor Kosaku Yoshino, from the inside of his culture makes us aware that 'implicit [in the 'good intentions' of authors and editors of such literature] are two characteristic ways of looking at the world: cultural reductionism and cultural relativism'?

Engage with these multi-levelled questions and try to support your arguments and critical thinking with concrete examples from your practice and research.

Notes:

Re-visiting the main points explored in this section

In this section you have been invited to introspect; to examine, that is, your ideas and practices about notions of 'otherness' in human cultures. The following summarises the process of introspection towards understanding the 'other-in-self', the 'self-in-other'.

- Question all your assumptions about your knowledge, about everything you have learned and everything you have been trained to teach.
- Examine your teaching practice at every step of the way in mediating language and culture to learners.
- Learn how we learn about everything and critically analyse your beliefs and cultural practices and those of others you observe.
- Keep observing yourself and others in your daily interactions with relatives, friends, colleagues, students, etc., in the private and public domains.
- Develop an ethnographic eye for detail. To do that, start keeping a weekly 'language-and-culture diary', which includes your observations of the cultural behaviour(s) around you in which you participate either directly or indirectly: at your home, workplace, shopping areas, bus-stops, banks, offices, coffee shops, restaurants, entertainment places you frequent (in short, every place of social interaction). Ask your students to do the same and discuss and compare the results *collectively* at the end of the term.

Interactions

1. Interactive introspection

Given your life or work experiences, give your frank opinions on the following interrelated questions:

- WHAT constitutes for you 'other-ness'?

  As an entity, as a cultural norm and practice, as an ethnicity', as a linguistic sign, text, narrative, expression of individual and collective world-view?

- WHO defines the parameters of such 'constituting' for you?

  On the basis of what theories, philosophies, ideologies, norms, and practices of 'other-ness' are these parameters defined?

- HOW do you define these parameters?

  What linguistic signs do you use? Ideologically, do you ground such signs in a system of values?

  How have you acquired these values? Are they, or have they been, expressed in a form of 'spoken or written' language'? English or other?

- WHY are you involved with 'other-culture or language' learning or teaching to begin with?

  On the basis of whose theories of, philosophies of, ideologies of, methodologies of language-and-culture education have you been educated, and are you, in turn, educating others?

- WHAT is your 'con-TEXT' when you play and mediate the 'other' in the classroom?

  Your beliefs? Your experiences? Your languages? Your cultures? Your education and training? Your educational practice(s)?

Add your other questions and/or answers:

2. Case-studies of ethnography, i.e. discovering how 'other' or 'self' definitions of sociocultural identity are constructed

Case-study 1

Examine the views on cultural identity expressed by 'insiders', 'outsiders', or 'diaspora' (people living away from the main centres of their culture, for example, Greek-born and educated people living in Australia or North America).

Select a target language or culture and find, for example, a documentary, a news item, a short story, a cartoon, an advertisement, which presents a cultural aspect from some or all of the following perspectives:

- from the locus of the culture (e.g. Vietnam culture as seen from the perspective of the Vietnamese themselves);
- from another culture's perspective (e.g. Vietnam culture as seen from a French or an Australian perspective);
- from the perspective of the culture's own diaspora (e.g. Vietnam culture as seen from an Australian-Vietnamese perspective).

Discuss how the material(s) chosen present their view(s) of this 'cultural aspect'. Do these views reflect the outside, the inside, or the diaspora? The following questions may help in the discussion:

- How is the particular cultural aspect presented, commented on, or defined?
- Who provides these comments or definitions? Are the 'authors' visible, identifiable?
- What kind of language do they use? What 'profession' does the language reflect?
- Is there a connection between the 'discipline informing the author' and the 'cultural information' presented or commented on? Can you provide details?
- Is this particular cultural aspect relevant in your target culture? Do you know anything about it? Are you in the position to evaluate its authenticity? If so, why?

Notes:

Example

To practise the above task, consider the following 'cultural aspect' as presented in two different books on Japan, and compare the two perspectives on the cultural issue of 'foreign, ethnic peoples' in Japan.

First, *Japan: A Handbook in Intercultural Communication,* written by a Japanese author living in Australia.

> *The statement made in a public speech by one of Japan's politicians, that Japan is ethnically homogenous, proved to be extremely controversial. Strong protests were received from several Japanese ethnic groups and a public apology was required.*
>
> *The statement itself was not exceptional. If asked about ethnicity, many Japanese would reply in exactly the same manner. There is in fact a lack of awareness, even naivety, about ethnic issues.*
>
> *There are over 700 000 Koreans living in Japan ...*
>
> *The second major ethnic group after the Koreans is the Ainu, native Japanese whose forebears were driven to the northern island of Hokkaido by the Yamato, forebears of the majority of Japanese today ...*
>
> *Ethnic Chinese form a third minority group ...*
>
> *... Among the Yamato Japanese, one group, the burakumin, should not be neglected, although they are not a separate ethnic group per se ...*
>
> *At present, burakumin and other minority ethnic groups in Japan are generally disadvantaged.* *(Koyama 1992, pp. 42-3)*

Second, *Japan: Profile of a Nation,* written by Japanese authors living in Japan.

> *(zainichi gaikokujin). The number of foreign nationals resident in Japan steadily increased throughout the 1980s to 1,075,317 in 1990, 26.4 percent increase over 1985. This figure includes only foreigners registered in accordance with the Alien Registration Law; tourists in Japan for less than 90 days, children under the age of two months, and members of foreign diplomatic services are not included. The largest national group, accounting for 64 percent of the total, is composed of North and South Koreans (687,940), followed by citizens of China and Taiwan (150,339), Brazil (56,429), the Philippines (49,092), and the United States (38,364).*
>
> *... The influx of workers from South America, South and Southeast Asia, and the Middle East, a significant number of whom are employed illegally, has become a much-discussed trend ...*

BEST COPY AVAILABLE

(gaikokujin rodosha). Paid employment of workers who are citizens of foreign countries is strictly regulated by the Immigration Control Law, the revisions of which were implemented in 1990 ... In principle, manual workers are not allowed entry, and students from overseas who work part-time are also subject to restrictions.

The majority of illegal foreign workers in the early 1980s were women who had entered the country with tourist visas and worked in bars and entertainment districts. However, severe shortages of labor triggered by the economic boom of the late 1980s have attracted a large influx of male foreign workers, mostly from Asian countries such as the Philippines, Bangladesh, and Iran. In recent years Japanese have been avoiding the so-called "3K" jobs (those that are kitsui, kitanai, kiken; "difficult, dirty, dangerous"), and there has been a significant increase in the number of construction and small engineering firms that are prepared to employ foreign manual laborers illegally.

(Kodansha International 1994, pp. 155-8)

Or consider a newspaper article, for example: Susan Kurosawa, 'Soap opera: If you beat the pain and shame barrier, communal bathing in Japan will give you a warm outer glow', (the *Australian Magazine*, 11-12 October 1997, p. 46.) who writes:

It's a marvellous thing to master the ineffable customs of another land. In places like Japan, you can never blend in, but by taking the time and courtesy to understand a ritual, you can glean valuable insights into an alien culture and, in the best cases, learn a little more about yourself in the process.

Other Materials:

The videos listed below are examples of the resources a teacher may use for cross-cultural comparison and analysis of various cultural aspects.

Greek Language and People: The Greeks have a Word for it, (video recording) BBC Language Series, 1982.

Essential History of Europe: Greece, (video recordings) BBC European History Series, 1992. The series also includes France, Germany, Italy, Spain, and the United Kingdom.

In these videos, the 'authors' try to give a multiple perspective of what constitutes the *example culture* in two ways: (a) by an 'invisible' voice-over explaining in English aspects of history, religion, and cultural practices in contemporary *example culture*, presumably taken from existing books and other sources, acknowledged in the credits as names and/or academic institutions, or information agencies; and (b) by interviewing different people, including tourists, well-known intellectuals, professionals, artists, and other lay people, in the *example culture* about their opinions on the *example culture*.

Uluru, an Anangu Story, (video recording) Mutitjulu Community and Film Australia, 1986. In this video Anangu Aborigines relate their first encounter with Europeans in the past and give their current perspective on tourists who climb Uluru, the most sacred place in their culture associated with creation.

An Italian Experience, (video recording) Migrants in Australia Series, Educational Media Australia, 1998.

A Jewish Experience, (video recording) Migrants in Australia Series, Educational Media Australia, 1998.

A Vietnamese Experience, (video recording) Migrants in Australia Series, Educational Media Australia, 1998.

England's Green and Pleasant Land, (video recording) Culture, Media and Identities Series, Educational Media Australia, 1998. In this video some issues relating to the national identity of the English people are presented and discussed.

Television to Call our Own and *Difference on Screen,* (video recordings) Culture, Media and Identities Series, Educational Media Australia, 1998. In these two videos some issues relating to the national identity of Canadians as represented by the media are discussed in view of other cultures living in Canada and the US.

Images over India, (video recording) Culture, Media and Identities Series, Educational Media Australia, 1998. In this video the impact of television on the culture and people of India is presented and discussed.

A Lesson in Progress, (video recording) Exploring Educational Issues Series, Educational Media Australia, 1998. This program discusses the issue of stereotypes in French and English education.

The Qualification Chase, (video recording) Exploring Educational Issues Series, Educational Media Australia, 1998. In this video a comparison is made between education in Japan, Sri Lanka, and the United Kingdom.

Indonesia: Changing Face of Asia, (video recording) Changing Face of Asia Series, Educational Media Australia, 1998.

Malaysia: Changing Face of Asia, (video recording) Changing Face of Asia Series, Educational Media Australia, 1998.

Vietnam Today: People, Land, and Culture, (video recording) Geographical Eye Over Asia Series, Educational Media Australia, 1998.

Australia Through Time (CD-ROM) Educational Media Australia, 1998.

Publisher's address: Educational Media Australia Pty Ltd, 7 Martin Street, South Melbourne Vic. 3205. ***Facsimile:*** (03) 9699 7144 ***Email:*** ema@ema.com.au ***Web:*** www.ema.com.au

Case-study 2

Analyse and compare cross-cultural opinions on cultural identity through 'ethnographic' interviews.

First, choose a **familiar** target language and culture.

(i) Interview one individual (same age and gender as you), born, brought up, and educated (primary and secondary) in the target culture.

(ii) Interview another individual (same age and gender as you), born, brought up, and educated (primary and secondary) in the target cultural environment in Australia.

(iii) Interview another individual (same age and gender as you), born, brought up, and educated in a different (i.e. not this target) cultural environment in Australia.

(iv) Compare and discuss these interviews with what you know from your studies about this target culture. What similarities and/or differences do you observe? Can you offer an analysis and/or any explanations for the results?

Second, choose an **unfamiliar** target language or culture.

(i) Interview one individual (same age and gender as you), born, brought up, and educated (primary and secondary) in the 'unfamiliar-to-you' target culture.

(ii) Interview another individual (same age and gender as you), born, brought up, and educated (primary and secondary) in the 'unfamiliar-to-you' target cultural environment in Australia.

(iii) Interview another individual (same age and gender as you), born, brought up, and educated in a different (i.e. not this target) cultural environment in Australia.

(iv) Compare and discuss these interviews. What are your observations?

Finally, compare and discuss the two sets of interviews about a familiar and an unfamiliar culture. What similarities and/or differences do you observe? Can you offer an analysis and/or any explanations?

Sample questions for the interviews, to be adjusted for each person interviewed.

1. (a) In your opinion, what are the determining aspects or features of your 'X-culture'?
(or, In your opinion, what distinguishes your 'own culture' from other cultures?)

   (b) In your opinion, what characterises the 'X-ness' of 'X-culture'?
(or, In your opinion, what makes someone 'culturally acceptable' in the 'X-culture'?)

2. What aspects of your 'own culture' do you maintain in your cultural identity? Can you rank them in priority order?
3. Is the maintenance of these aspects essential for the maintenance of your cultural identity?
4. Without these determining aspects or features, is it possible for anyone to claim the same cultural identity you claim for yourself? Why?
5. How important to you is the link between daily language use and the maintenance of your 'own culture'? Why?
6. What differences or similarities do you notice between your cultural practices and language use in your 'own culture's' centre(s) and away from that centre (for example, between living in Poland and living in a Polish-Australian environment in Australia)? Why?
7. Add your own questions here.

Notes:

3. Comparing cultural practices in relation to systems of values in cultures

Consider the following example:

Wine-drinking in Italy, France, Greece, and Spain, or beer-drinking in Germany are culturally conditioned; however, the perceptions and perspectives attached to this cultural practice may differ, depending on whose system of values one relies: (a) the 'inside' system, (b) the 'outside' system, or (c) the 'diaspora' system of the given culture.

(a) Perceived from the 'inside' system of values that governs 'own' attitude and behaviour towards 'self':

Wine-drinking in most of those Mediterranean cultures mentioned above is an expected complement to daily meals and is practised from a young age, especially in rural or agricultural areas where wine has been cultivated, produced, and its consumption controlled for more than 3000 years. Thus wine appreciation has always been a basic element of socio-economic survival of the culture and, therefore, incorporated in the primary socialisation (enculturation) of young people who traditionally are trained into the profession of beer- or wine-making.

Beer-drinking during the so-called 'coffee or tea breaks' at the workplace (e.g. a factory) in Germany is considered a norm in industrial regulations (many times it is provided by the employers) because, socioculturally, beer (called Wasserbrot = *liquid bread) is regarded as a source of nutrition and as a preferred substitute for water. This attitude is embedded in the enculturation process of many Germans from a young age.*

(b) Perceived from the 'outside' system of values that is governed by 'own' attitude and behaviour towards 'others':

Wine- or beer-drinking in similar circumstances in the US, the UK, or Australia is generally associated with historically experienced prohibition of the consumption of alcohol (and alcoholism as a social or behavioural stigma) and is thus considered a matter of 'Law', especially in regards to age. This socially bound attitude has become an important element of primary socialisation for children. Therefore, wine- and beer-drinking in the 'other' countries and under the cultural circumstances presented here may be criticised unfavourably.

(c) Perceived from the 'diaspora' system of values that is governed by either or both 'inside and outside' 'own' attitude and behaviour towards 'self-and-other':

Would Italians, French, Greeks, Spaniards, or Germans living in Australia consider wine- and beer-drinking, under similar circumstances, natural in the countries of their origin, but *not so in Australia because of their acceptance of the 'Law' applied in their country of permanent residence?*

Or would they criticise it 'unfavourably', even under the sociocultural circumstances in their countries of origin on the basis of their secondary socialisation (acculturation, if they are themselves immigrants) into the Australian culture, which sometimes associates wine- or beer-drinking with alcoholism, or, on the basis of their primary socialisation (enculturation, if they are children of immigrants)?

Would the English words and notions used to describe drinking in such sociocultural circumstances include improper, bad education, bad habit, uncivilised, third world behaviour, etc.? Why? Is there a historical, social, or other reason?

How does the concept of 'group-specific cultural boundaries' mentioned on page 34 apply to all three views on drinking considered here?

Notes:

4. *Cultural bias in cross-cultural comparisons*

Consider the following questions and write your opinions.

For example:

(i) Why do I have to even participate in this discussion about multiple or even inter-related definitions of culture or any 'culture'?

Isn't it enough for the language-and-culture teacher to be given a 'formula definition' of his or her target culture so that he or she can apply it in teaching without further criticism and/or introspection?

Why bother with all this analytical mode of pedagogy? Just get on with the job of teaching cultural aspects of your target language as it is presented in the various textbooks without criticising them or analysing them to death! That's my philosophy! What's wrong with that?

(ii) In my (target or own) culture, being critical and argumentative about issues of civilisation, canon, and received and transmitted knowledge is not valued, therefore not considered socially acceptable behaviour, let alone attitude!

Being critical of experts and elders is not integral to primary enculturation and socialisation in my culture. Why should I employ a European-based value system of analytical criticism when I teach a non-European cultural system of values, attitudes, and social behaviour? Yes, even when the primary socialisation of my learners is basically European, and therefore analytical thinking is second-nature to them!

(Read Francis Mangubhai's article 'Primary socialization and cultural factors in second language learning', in *Teaching Languages, Teaching Culture*, ARAL-Series S, No.14: 23, 1997, and compare it with the questions above.)

(iii) Add your own interrelated questions here.

Notes:

5. Critically examine resources on culture and language: What do they include, what do they exclude?

Task 1

Compare the table of contents of one or more of the following texts representing different cultures. Is there a 'patterning' in the way 'culture' is presented? What aspects or elements of 'culture' are highlighted? What aspects or elements are omitted? Is there an attempt to distinguish between 'high', 'middle', or 'low' aspects of 'culture'? Why do you think this is so? What would you choose for your students? Why?

The titles listed below are some of the resources that you are encouraged to survey for this task.

Boye de Mente, *Discovering Cultural Japan*, Passport Books, National Textbook Company, Chicago, 1988.

David Dale, *The 100 Things Everyone Needs to Know About Italy*, Pan Macmillan, 1998.

David Forgacs & Robert Lumley (eds), *Italian Cultural Studies: An Introduction*, Oxford University Press, Oxford, 1996.

International Society for Educational Information, Inc., *The Japan of Today*, Tokyo, 1989.

InterNationes, *Cultural Life in the Federal Republic of Germany: A Survey*, Heinz Moos Verlag, Munich, 1981.

InterNationes, *German Cultural History from 1860 to the Present Day*, Nymphenburger Verlagsbuchhandlung GmBH, Munich, 1983.

Kodansha International, *Japan: Profile of a Nation*, Tokyo, 1994.

Tomoko Koyama, *Japan: A Handbook in Intercultural Communication*, National Centre for English Language Teaching and Research, Macquarie University, Sydney, 1992.

D.P.Martinez (ed.), *The Worlds of Japanese Popular Culture: Gender, Shifting Boundaries and Global Cultures*, Cambridge University Press, Cambridge, 1998.

The New Hellenic State, vols 9-10, 'Greece: History and Civilisation', World Modern Education - Malliares, Athens, 1988.

Notes:

Task 2

In the following selected teaching resources, which are readily available to practising teachers in Australia, the authors include teaching objectives for language-and-culture learning in the classroom.

We recommend that you critically examine as many of these resources as possible in order to give appropriate answers to the following questions:

(1) Is there a connection between the objectives on language-and-culture learning and the actual lessons presented? If so, how are they implemented in each lesson?

(2) If there is any information at all about culture, does it reflect contemporary cultural practice in the target culture?

(3) Is there any cross-cultural bias in the information provided for the teacher? If so, what is it and why do you regard it as such?

(4) Is there a correlation between the objectives and examples given and the cultural background of the authors of these resources? If so, what is it, and on what basis have you reached your conclusions? (If relevant, include the place and date of the publication.)

(5) Are you in the position to criticise the information given on the basis of:

(a) Your own experience with your target culture or language?

and/or

(b) Other similar resources for teachers that you are familiar with through your teaching?

(Give details of place, date, and author(s) of the publications you cite.)

Chinese

Ni Hao 1: An Introduction to Chinese, Shumang Fredlein & Paul Fredlein. ChinaSoft, Brisbane, 1991 (plus Ni Hao 2, 1993, and Ni Hao 3, rev. edn, 1997).

Hanyu 2: Chinese for Beginners, Peter Chang, Alyce Mackerras, & Yu Hsiu-Ching, Griffith University Press, Qld, 1986 (plus Hanyu 3, Longman Cheshire, Melbourne, 1990).

Zhongguotong, Stages 1 & 2, National Curriculum Guidelines for Chinese, National Guidelines Curriculum Project, Curriculum Corporation, Melbourne, 1992 (plus Stages 3 & 4 and Teacher Reference, 1992, 1994).

Dragon's Tongue: Communicating in Chinese, Peter Chang, *et al.* (video series with support materials, scripts, and audio-cassettes), ABC TV and Centre for Asian Languages and Studies, Griffith University, Qld, 1993.

French

Tapis Volant 1, Jane Zemiro & Alan Chamberlain, Thomas Nelson Australia, Melbourne, 1995

(plus Tapis Volant 2, 1997).

Ça Bouge, Teacher's Manual, CIS Educational, Vic., 1986.

Ça Bouge 1, M. Sedunary, G. Bennett, M. Gearon, & E. Guarnuccio, CIS Educational, Vic., 1988

(plus *Ça Bouge 2*, 1989, and *Ça Bouge 3*, 1991).

German

Eins Zwei Drei, Coursebook 1, A. Wittick, U. Gotz, & J. Morris, Longman, Melbourne, 1997.

Feuerwerk, M. Sedunary & M. Sculenburg Dingle, CIS Educational, Vic., 1993.

Deutsch Heute, A Teil 1, D. Sidwell & P. Capoore, Thomas Nelson, UK, 1991.

Sowieso, Kursbuch 1, H. Funk, M. Koenig, T. Scherling, & G. Neuner, Langenscheidt, Berlin, 1994.

Modern Greek

GREEK - Stage 1, E. Apostolakis-Glaros, Education Department of South Australia, 1992-93

(plus *Stage 2* and *Stage 3*, 1991-93).

Units of Work for Greek: Short term programming, Department of Education and Children's Services, Adelaide, 1997.

Indonesian

Bahasa Tetanggaku: Course Book Stage 1: A Notional Functional Course in Bahasa Indonesian, Ian J. White, Longman Cheshire, Melbourne, 1988 (plus *Stage 2*, 1989, and *Stage 3*, 1995).

Ayo!, Victoria Taylor & Michael Sedunary, CIS Educational, Vic., 1991.

Suara Siswa, Stage 1 & 2 Teacher's Handbook, National Curriculum Guidelines for Indonesian, National Indonesian Language Curriculum Project, Northern Territory Department of Education & Education Department of South Australia, Curriculum Corporation, Melbourne, Vic., 1992

(plus *Stage 2 Student's Book*, and *Stage 3 & 4 Teacher's Handbook*, 1993).

Italian

In Compagnia, Stages B & D and Stages 2 & 3: Teacher's Guide, Italian Curriculum Project, Directorate of School Education, Vic., 1994.

In Compagnia, Stages 2 & 3: Destinazione Italia (theme book), Italian Curriculum Project, Directorate of School Education, Vic., 1994.

Avanti! Teacher's Manual, Michael Sedunary & Elio Guarnuccio, CIS Educational, Vic., 1988.

Avanti! A Fun-filled Italian Course for Beginners, Michael Sedunary & Elio Guarnuccio, CIS Educational, Vic., 1982.

Sempre Avanti! A Fun-filled Comprehensive Italian Course, Elio Guarnuccio & Michael Sedunary, CIS Educational, Vic., 1986.

Volare Italian Course Book 1, Antoinette Ciavarella & Antonella Caiazzo, Longman, Vic, 1997.

Forza! Uno, Michael Sedunary, CIS Heinemann, Vic., 1996.

Ci siamo, Claudio Guarnuccio & Elio Guarnuccio, CIS Heinemann, Vic., 1997.

Ciao! Book 1, Teacher's Resource Book, J. Jackson, K. Wicksteed, & J. Israel, Thomas Nelson, UK, 1990

(plus *CIAO! Book 1, Student Workbook*).

Japanese

Yoroshiku - Moshi Moshi, Stages 1 & 2, National Curriculum Guidelines for Japanese, Ministry of Education, Western Australia & Department of Education, Queensland, Curriculum Corporation, Melbourne, 1993.

Yoroshiku - Pera Pera, Stages 3 & 4, Student's Book, National Curriculum Guidelines for Japanese, Ministry of Education, Western Australia & Department of Education, Queensland, Curriculum Corporation, Melbourne, 1994.

Kimono, Level 1, Helen McBride, CIS Educational, Vic., 1990.

Kimono 3, Sue Burnham, Yukiko Saegusa, & Michael Sedunary. CIS Educational, Vic., 1992.

Mirai Stage 6 Japanese for Senior Students Teachers Book, Meg Evans, Ikuo Kawakami, Yoko Masano, & Setsuko Taniguchi, Longman, Melbourne, 1997.

Spanish

Español Mundial 1, new edn, Sol Garson & Barbara Hill, Hodder & Stoughton, UK, 1987.

Diez Temas, Libby Mitchell, BBC Books & Longman, UK, 1990.

Ven 1, Español Lengua Entranjera, Francisca Castro Viudez, Edelsa, Madrid, 1994.

Español - Spanish National Curriculum Stage 1, ACT Department of Education and Training, Canberra, 1996 (plus Stage 2, Stage 3, and Stage 4).

Spanish Stage 2 Extended, Discussing a theme in English, J. Hernandez & K. Cooper, South Australian Secondary School of Languages, 1996.

Spanish Course Outlines, Victorian School of Languages, 1996.

Task 3

Choose one of the following handbooks or guides in which your target culture (or a culture you are familiar with) is discussed and compare the instances of 'implicit cultural reductionism and cultural relativism' you observe in the handbook with your own experience of that culture.

What aspects do you agree or disagree with?

What do you find familiar and non-familiar?

Qualify your answers with examples from your practice and research.

Molefi Kete Asante & William B. Gudykunst (eds), *Handbook of International and Intercultural Communication,* Sage, Newbury Park, Cal., London, New Delhi, 1995.

Boye de Mente, *Discovering Cultural Japan,* Passport Books, National Textbook Company, Chicago, 1988.

R. Brislin & T. Yoshida (eds), *Improving Intercultural Interactions: Modules for Cross-Cultural Training Programs,* Sage, Thousand Oaks, Cal. and London, 1994.

J. Costa & G. Bamossy (eds), *Marketing in a Multicultural World,* Sage, Thousand Oaks, Cal. and London, 1995.

K. Cushner & R. Brislin, *Intercultural Interactions: A Practical Guide,* Sage, Thousand Oaks, Cal. and London, 1996.

International Society for Educational Information, Inc., *The Japan of Today,* Tokyo, 1989.

Kodansha International, *Japan: Profile of a Nation,* Tokyo, 1994.

Tomoko Koyama, *Japan: A Handbook in Intercultural Communication,* National Centre for English Language Teaching and Research, Macquarie University, Sydney, 1992.

S. Lassiter, *Multicultural Clients: A Professional Handbook for Health Care Providers and Social Workers,* Greenwood, Westport, Conn., 1995.

D. Locke, *Increasing Multicultural Understanding,* Sage, Thousand Oaks, Cal. and London, 1993.

H. McAdoo (ed.), *Family Ethnicity: Strength in Diversity,* Sage, Thousand Oaks, Cal. and London, 1993.

Nippon Steel Corporation, *Nippon: The Land and its People,* Gakuseisha, Tokyo, 1984.

Paul Pedersen, *A Handbook for Developing Multicultural Awareness*, 2nd edn, American Counseling Association, Alexandria, Virginia, 1994.

J. Ponterotto, J. Casas, L. Suzuki, & C. Alexander (eds), *Handbook of Multicultural Counseling*, Sage, Thousand Oaks, Cal. and London, 1995.

(The following article may be helpful in this discussion: Edwards, J. 1997, 'Review: Multicultural and intercultural handbooks', *Journal of Multilingual and Multicultural Development*, vol. 18 no. 2, 1997, pp. 155-61.)

Task 4

Read the extract: Kosaku Yoshino 1996, 'Globalisation and ethno-cultural differences', in *Ethnicity*, Oxford Readers, eds J. Hutchinson & A.D. Smith, Oxford University Press, Oxford, pp. 370-4, (originally published in Kosaku Yoshino 1992, *Cultural Nationalism in Contemporary Japan: A Sociological Enquiry*, Routledge, London).

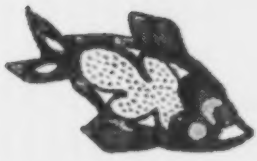
Try to substitute your target culture in his discussion about Japanese 'uniqueness' and 'distinctiveness'.

What similarities and what differences do you observe?

What culturally bound notions or attitudes towards 'ethnicity' connect the similarities or differences you have found?

Are there any 'universal' aspects governing all human notions of 'ethnicity', all human perceptions of cross-cultural comparisons? Give examples.

Connecting with the scholarship



What informs one scholar about the scholarship of his or her subject in question?

Answer: Other scholars.

One of the many scholars we re-visited while researching this section on culture was George Steiner, whose observations we wish to share with you because they touch upon universal, common cultural practices, which we, as teachers of language and culture, should be able to connect with when we explain the universality of our humanity to our students:

> *To eat alone is to experience or suffer a peculiar solitude. The sharing of food and drink, on the other hand, reaches into the inmost of the social-cultural condition. The range of its symbolic and material bearings is almost total. It comprises religious ritual, the constructs and demarcations of gender, the domains of the erotic, the complicities or confrontations of politics, the contrasts of discourse, playful or grave, the rites of matrimony and of funereal sorrow. In its manifold complexities, the consumption of a meal around a table, with friend or foe, disciples or detractors, intimates or strangers, the innocence or wrought conventions of conviviality, are the microcosm of society itself. To 'convive' (the verb is rare after the mid-seventeenth century) is indeed to 'live with and among others' in the most articulate, charged form which is that of the shared meal. In counterpoint, there is, in the breaking of bread alone, a strangeness as of a beast or or of a god.* ***Le vin du solitaire,*** *Baudelaire's rubric, is a desolate parody or negation of the act of community, of communication in communion both holy and secular.*
>
> *Anthropology and ethnography dwell on the centrality of communal meals - where 'communal' extends from the clandestine or closely guarded gathering of a chosen group all the way to the saturnalias and carnivals open to the whole city or tribe. Together with religious studies and psychoanalytic proposals, with sociology and the analysis of myths, anthropology -* ***les sciences de l'homme*** *- relates to the institution of the shared meal crucial concepts of the totemic, of human and animal sacrifice, of purification and initiation. Again, the range is very nearly unlimited. It extends from the practices and symbolism of cannibalism, rooted in primary, elemental reflexes of consciousness, of a laboured passage or transgression into humanity so deep-seated as to escape our full understanding, all the way to such transpositions of the 'eating of the god' as we find in Christian Holy Communion. Moreover, archaic as they are, numerous traits of these seminal conviviality survive in the military mess, in the fraternal or professional lunch or supper-party, in the gluttony of the rural wake, in the anniversary dinner, in the innumerable modes of eating together in which men exclude women or women exclude men. Precisely because the consumption of food and drink, especially beyond immediate organic need, comes near to defining*

> *our common or 'socialized' humanity, these diverse convivialities are altogether central to our history both as individuals - from the christening party to the wake - and as members one of another in the hungry body politic.* *(Steiner 1997, pp. 390-1)*

Another scholar was Michael Carrithers, whose examination of his discipline from the inside provides yet another example of the need to keep negotiating any notion of culture put forward by anthropologists, or any student of human nature:

> *Consider the plight of anthropologists trying to grasp an unfamiliar form of human life. It is an effort partly controlled by a methodical unease about the validity of any one conception of another culture. This unease is grounded in the reflection that we are likely to fail in understanding others by seeing them in our own image, not theirs. As a rule of thumb such distrust of one's native response is not only salutary but necessary: we need to devote tremendous time and energy to the study of other societies because our first, naïve understanding is almost bound to be wrong. But it is a long way from a humble testing of one's opinion to the assertion that people from one society cannot understand those of another society. For anthropologists do manage, one way or another, to forge a working understanding of other cultures.*
>
> *Indeed, on more mature reflection, anthropologists are only a minor example of a greater theme in human life, namely the continual shuffling of people from one society to another, as visitors or settlers or converts, willing or unwilling. In these circumstances people do manage not only to deal with each other, but to achieve a mastery of skills native to another society, not only language, but music, art, science, and literature, in addition to the complex ways of politics and trade.* *(Carrithers 1992, pp. 9-10)*

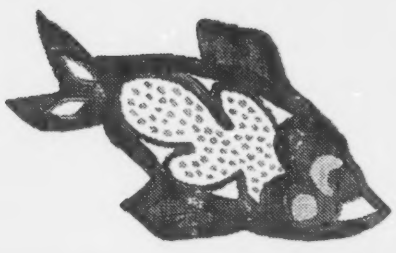
While engaging in the discussion on ethnicity we came upon the scholar Alastair Pennycook, whose personal journey as a teacher of English as an international language is not only instructive for any teacher to read, but is also a model of self-reflective account of the whole array of ethics and aesthetics involved in criss-crossing human boundaries of language and culture across cultures with an in-tuned sense of sensuality:

> *Arriving in Singapore from the grey, drizzling skies and stiff buildings of London (where I had been buried in the echoing chambers of old libraries, sifting through musty colonial records), I was struck once again by a deep sense of difference: the tropical heat and monsoon rain, the thick vegetation, the slowly falling, sweet-smelling Frangipani, the spread of a Rain Tree, the neat rows of Malaysian rubber plantations and the clustered nuts of the palm-oil trees; the flashes of colour as birds dip between the foliage, the occasional song of a Merbok, the creaking of the cicadas and the vague whirring of a ceiling fan, the scented languor of a Hindu temple, the haunting dawn call of the muezzin amid the gilded domes of a mosque, the incense drifting round the slated roofs of a Chinese temple; steaming plates of Hokkien mee, rows of grilling satay, curries eaten off banana leaves; the*

> *cries of fruit sellers in a market behind piles of rambutan, lung ngan, starfruit, durian; the business of shopping on Orchard Road ... My body reels amid these myriad sensations. And I am struck not only by this rich sensuality, by the hectic pace of cities and sleepy torpor of a midday kampong, by the pleasure at being back in South East Asia, but also by an increased sense of otherness. What is the 'English language' doing here, so far from its insular origins? What now am I doing here, chasing elusive questions about the worldliness of English? In light of the discussion of Orientalism in Chapters 2 and 3, what kind of knowledge will my 'occidental' eyes produce? What can I now hope to know with honesty and confidence in this context in which I descend as a priviliged, white, male, Western researcher?* (Pennycook 1994, p. 184)

Would that such engagement with any 'other ethnicity' be possible to mediate to our students every time we took them across a bridge to another culture, even when surrounded by the 'ethnically' adorned walls of a 'ceilinged' classroom!

Notes:



Further reading and references

Banks, S.P. 1988, 'Achieving "unmarkedness" in organisational discourse: A praxis perspective on ethnolinguistic identity', in *Language and Ethnic Identity*, ed. W.B. Gudykunst, Multilingual Matters, Clevedon, UK, pp. 15-34.

Bennett, T., Buckridge, P., Carter, D., & Mercer, C. (eds) 1992, *Celebrating the Nation: A Critical Study of Australia's Bicentenary*, Allen & Unwin, Sydney.

Borrelli, M. 1991, 'Intercultural pedagogy: Foundations and principles', in *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education*, Multilingual Matters 60, eds D. Buttjes & M. Byram, Multilingual Matters, Clevedon, UK, pp. 275-86.

Bottomley, G. 1992, *From Another Place: Migration and the Politics of Culture*, Cambridge University Press, Cambridge.

Brisbane Catholic Education, 1999, *Cultural Literacy across the Curriculum: A Framework*, Curriculum Corporation, Melbourne, 1999.

Brumfit, C. 1997, 'The most dangerous question: What do language teachers know', in *Applying Linguistics: Insights into Language in Education*, eds V. Berry, B. Adamson, & W. Littlewood, The English Centre, the University of Hong Kong.

Byram, M., & Fleming, M. (eds) 1998, *Language Learning in Intercultural Perspective: Approaches Through Drama and Ethnography*, Cambridge University Press, Cambridge.

Byram, M., Morgan, C., et al. 1994, *Teaching-and-Learning Language-and-Culture*, Multilingual Matters 100, Multilingual Matters, Clevedon, UK.

Carrithers, M. 1992, *Why Humans Have Cultures: Explaining Anthropology and Social Diversity*, Oxford University Press, Oxford.

Crozet, C., & Liddicoat, A.J. 1997, 'Teaching culture as an integrated part of language teaching: An introduction', in *Teaching Language, Teaching Culture*, eds A.J. Liddicoat & C. Crozet, *Australian Review of Applied Linguistics*, Series S no. 14.

Damen, L. 1987, *Culture Learning: The Fifth Dimension in the Language Classroom*, chapter 4, 'A pragmatic approach to intercultural inquiry: Ethnography', chapter 5, 'The communication and culture riddle', chapter 6, 'On the road to communicative competence', Addison-Wesley, Reading, Mass.

Davidson, G. (ed.) 1988, *Ethnicity and Cognitive Assessment: Australian Perspectives*, Darwin Institute of Technology.

Edge, J., & Richards, K. 1998, 'Why best practice is not good enough', *TESOL Quarterly*, vol. 32, no.3.

Edwards, J. 1997, 'Review: Multicultural and intercultural handbooks', *Journal of Multilingual and Multicultural Development*, vol.18, no. 2, pp. 155-61.

Fantini, A. 1995, 'An expanded goal for language education: Developing intercultural communicative competence', in *Language and Culture in Multilingual Societies*, Anthology Series 36, SEAMEO.

Fantini, A.E. (ed.) 1997, *New Ways in Teaching Culture*, TESOL, Alexandria, Virginia.

Forgacs, D., & Lumley, R. (eds) 1996, *Italian Cultural Studies: An Introduction*, Oxford University Press, Oxford.

Gudykunst, W. (ed.) 1988, *Language and Ethnic Identity*, Multilingual Matters, Clevedon, UK.

Gudykunst, W.B., & Nishida T. 1989, 'Theoretical perspectives for studying intercultural communication', in *Handbook of International and Intercultural Communication*, eds Molefi Kete Asante & William B. Gudykunst, Sage, London.

Gumberz, J. (ed.) 1982, *Language and Social Identity*, Cambridge University Press, Cambridge.

Ho, J.W.Y. 1997, 'Cultural transmission in literacy acquisition: A case study in Chinese', in *Teaching Language, Teaching Culture*, eds A.J. Liddicoat & C. Crozet, *Australian Review of Applied Linguistics*, Series S no. 14, p. 103.

Huddleston-Edgerton, S. 1996, *Translating the Curriculum: Multiculturalism into Cultural Studies*, Routledge, London.

Hutchinson, J. 1992, 'State festivals, foundation myths and cultural politics in immigrant nations', in *Celebrating the Nation: A Critical Study of Australia's Bicentenary*, eds T. Bennett, P. Buckridge, D. Carter, & C. Mercer, Allen & Unwin, Sydney.

Hutchinson, J., & Smith A.D. (eds) 1996, Ethnicity, Oxford University Press, Oxford.

Kanzaki Noritake 1992, 'Some special characteristics in Japanese culture', in *Japan from a Japanese Perspective*, Understanding Japan No. 63, International Society for Educational Information, Tokyo, pp. 74-6.

Kodansha International 1994, *Japan: Profile of a Nation*, 'Foreigners in Japan', Kodansha International, Tokyo, pp. 155-8.

Koyama, T. 1992, *Japan: A Handbook in Intercultural Communication*, Language and Culture, chapter 4, 'Defining self in society', National Centre for English Language Teaching and Research, Macquarie University, Sydney, pp. 39-62.

Kosaku Yoshino 1992, *Cultural Nationalism in Contemporary Japan: A Sociological Enquiry*, Routledge, London.

Kramsch, C. 1993, *Context and Culture in Language Teaching*, Oxford University Press, Oxford.

Lange, D.L., Klee, C.A., Paige, R.M., & Yershova, Y.A. (eds) 1998, *Culture as the Core: Interdisciplinary Perspectives on Culture Teaching and Learning in the Language Curriculum*, Center for Advanced Research on Language Acquisition, Institute of International Studies Programs, The Regents of the University of Minnesota.

Liddicoat, A.J., & Crozet, C. (eds) 1997, *Teaching Language, Teaching Culture, Australian Review of Applied Linguistics*, Series S no. 14, Canberra.

Lo Bianco, J., Liddicoat, A.J., & Crozet, C. (eds) 1999, *Striving for the Third Place: Intercultural Competence Through Language Education*, Language Australia, Melbourne.

McMeniman, M., & Evans, R. 1997, 'The contribution of language learning to the development of cultural understandings', *Australian Review of Applied Linguistics*, vol. 20, no. 2, Canberra.

Mangubhai, F. 1997 'Primary socialization and cultural factors in second language learning', in *Teaching Languages, Teaching Culture*, ARAL-Series S, No.14: 23.

Paige, R. M., Lange, D. L., Yershova, Y. A.(eds) 1999, *Culture as the Core: Integrating Culture into the Language Curriculm*. Center for Advanced Research on Language Acquisition. The Regents of the University of Minnesota.

Papademetre, L. 1994a, 'Self-defined, other-defined cultural identity: Language use and multiple-group membership in a Greek Australian sociolinguistic community', *Journal of Multilingual and Multicultural Development*, vol.15, no. 6.

Papademetre, L. 1994b, 'Discourse marking in Australian Greek: Code interaction and communicative resourcing', in *Current Issues in Linguistic Theory 117: Themes in Greek Linguistics*, eds I. Philippaki-Warburton, K. Nicolaidis, & M. Sifianou, John Benjamins, Amsterdam.

Papademetre, L., Batzavalis, M., & Papapetros, V. (eds) 1998, *The Twelve Months of the Year: Calendar of Hellenic Celebrations: Customs and Rituals*, Flinders University Press, Adelaide.

Pauwels, A., Eades, D., & Harkins J. 1998, *Development of Sociocultural Understandings Through the Study of Languages*, 'What is culture?' and 'Examples of sociocultural factors in communication', Department of Education, Training and Employment, Adelaide, pp. 10-14, 18-29.

Pennycook, A. 1994, *The Cultural Politics of English as an International Language*, Longman, London.

Robinson-Stuart, G., & Nocon, H. 1996, 'Second culture acquisition: Ethnography in the foreign language classroom', *The Modern Language Journal*, vol. 80, no. iv, pp. 431-49.

Said, E.W. 1994, *Culture and Imperialism*, Vintage, London.

Saville-Troike, M. 1982, *The Ethnography of Communication*, Basil Blackwell, Oxford.

Steiner, G. 1997, *No Passion Spent: Essays* 1978-1996, Faber & Faber, London.

Street, B.V. 1993, 'Culture is a verb: Anthropological aspects of *language and culture* process', in Language and Culture, papers from the Annual Meeting of the British Association of Applied Linguistics held at Trevelyan College, University of Durham, September 1991, eds D. Graddol, L.Thompson, & M.Byram, British Association of Applied Linguistics and Multilingual Matters, Clevedon, UK, pp. 23-43.

Swiderski, R.M. 1993, *Teaching Language, Learning Culture*, Bergin & Garvey, Westport.

Ting-Tomey, S., & Korzenny, F. (eds) 1989, *Language, Communication, and Culture- Current Directions*, International and Intercultural Communication Annual, vol. XIII, Sage, London.

Turner, T. 1994, 'Anthropology and multiculturalism', in *Multiculturalism: A Critical Reader*, ed. D.T. Goldeberg, Basil Blackwell, Oxford.

Wallace-Crabbe, C. 1991, 'The ethnic red herring', in *Multicultural Australia: The Challenges of Change*, eds D. Goodman, D.J. O'Hearn, & C.Wallace-Crabbe, The University of Melbourne, Scribe.

Wang, G. 1992, 'Trade and cultural values: Australia and the four dragons', in *Community and Nation: China, Southeast Asia and Australia*, Asian Studies Association of Australia in association with Allen & Unwin, Sydney.

Wei, J. 1998, *The Courage to Stand Alone*, trans. K.M. Torgeson, Penguin Books, London.

Yang, Bo 1991, *The Ugly Chinaman and the Crisis of Chinese Culture*, trans. D.J. Cohn & Jing Qing, Allen & Unwin, Sydney.

Some 'Assumptions' and 'Contexts'

Regarding the Learning of 'Other' Cultures and Their Languages in Diasporic Societies

Introductory discussion

Inter-related contexts for teaching-learning languages and cultures in Australia

As teachers and mediators of language(s) and culture(s) living and working in a society where both indigenous and diasporic peoples live, we should be constantly concerned with our own construction of the culture(s) we teach, because the implementation and application of our conceptual construction forms the basis of mediation of what we teach to our learners.

In the teacher education and training profession, in Australia and elsewhere in the last 100 years, variable contextual theoretical frameworks about culture and language have been used in an attempt to facilitate mediation of the conceptualisation of any 'culture', through textually controlled language authored by writers who embody main cultural characteristics taxonomically and in some pre-conceived order of importance (cf. the previous section, the samples of textbooks available to teachers).

As we have seen, a hierarchical list of aspects of any culture are presented on an axis of 'high', 'middle', and 'low' designations of cultural practices and/or cultural icons, usually from the perspective of the educated class(es), since it is always assumed that in order to educate others about your own culture you must find comparable taxonomies, parallel hierarchies, and most importantly recognisable contexts and universal patterns.

The same applies to the present 'writing' of this conceptual journey. Attempts are constantly being made to indicate, to highlight, and to present the comparative paths of analysis and study for the purpose of mediating an understanding of intercultural phenomena whose basic patterns and applications may be observed across cultures.

However, if variability in the conceptualisation of culture-in-language and language-in-culture is desired, the objective in the training of culture-and-language teachers should not only be to address the issue of conceptualisation multi-dimensionally, but also to engage the teacher in as many perspectives as possible that are interactive and em-*bodied*. Because one's aim as a teacher is to be able to mediate this interaction to one's own students, who in turn learn how to em-*body* their understanding of sociocultural and linguistic phenomena.

For example, a *cross-cultural* perspective presented in the classroom for both the teacher and the student-learner may be simply descriptive (and often problematic if it it remains so) and analytical, but not necessarily participatory; observing a cultural phenomenon across cultures and describing its perceived function in a society does not necessarily provide the context for practising it, especially when there are different ways of being descriptive, of observing any phenomenon or event from various perspectives.

Therefore, an *inter-cultural* perspective based on the teacher's and students' own experience in the target or other culture can provide the participatory, interactive context which will, in turn, create a base from which a learner can be invited to practise a cultural aspect in its social context.

This experiential dimension in learning can be further helped through an *intra-cultural* perspective; the perspective, that is, acquired from the experiences of those people who, because of immigration or migration from one to another culture, relate variously to, and enact multi-dimensionally the different aspects of their primary and secondary culture, in the country of origin or immigration. This perspective can be multiple for those cultures where more than one centre or metropolis exist, e.g. Spanish and Latin-American culture(s).

Thus, in institutionalised, educational contexts, which are the result of transplanted cultures and languages, so-called 'diasporic cultures' with or without direct links with a perceived 'mother culture' elsewhere, the *connections and common threads* characterising all transplanted cultures may become a common platform from which to view and compare other similarly created cultures. For example:

> *Australian culture may be viewed from within an anglo-celtic dimension, which combines elements from British, Welsh, Irish, Scottish (or other Gaelic-based) culture in order to examine the dynamic aspects of such cross-cultural contact that give impetus to hybrid cultures,*
>
> or
>
> *Chinese culture may be viewed from inside and outside as it thrives in Australia, North and South America, Singapore (or other multicultural societies) in order to examine the dynamic aspects of diasporic sociolinguistic contact across continents.*

In all multicultural societies, therefore, it should be acknowledged that even when a culture is perceived as homogeneous - for relevant or irrelevant purposes in the construction of a national identity - in actuality, the living culture itself may be the result of syncretism and hybridity because of its maintenance in multiple contexts by many variable sociolinguistic communities. In societies where the multicultural social context has been further enriched because of the existence of an explicit immigration policy, as is the case in Australia, this multicultural context has rendered equally salient the need for a multicultural policy to address equity and justice for all as socio-economic and political issues. Since, however, a multicultural policy needs to include all sociocultural groups and cover all spheres of governance, from welfare to education, in the process of constructing a policy sociocultural and linguistic homogeneity are assumed. As a consequence, homogeneity becomes prescribed and gives impetus to the creation of a 'national' linguistic and cultural identity for ALL. (Scarino, A., Papademetre, L. 2000 in press).

However, what is perceived as 'multicultural' from a policy's perspective may be simply bi-cultural for an individual, immigrant or not, whose children and grandchildren may be bi-cultural, but in a *diasporic* sense, which is yet another variable in the ever-changing context of sociocultural identity for any human being (cf. Papademetre 1994a).

Moreover, in the classroom, 'multicultural' perspectives based on policy can only be descriptive, since no teacher can be 'multicultural' in the policy's sense, no matter how the make-up of the classroom may reflect different cultures, either as a result of one's own immigration or one's parents' or grandparents' immigration. For example, in Australia, a young individual may be regarded or may regard himself or herself as Irish on the basis of the immigration of his or her great-great grandparents from Ireland in the 19th century. Would, however, such an individual be regarded as bi-cultural and/or bilingual in an Australian 'multicultural' classroom and be expected to understand and practise contemporary Irish culture as developed and experienced today in Dublin, or Galway?

What, of course, remains to be explored, discussed and experienced in culturally-diverse countries like Australia is those indigenous cultures that still flourish and have been in contact with the various *diasporic* cultures that have been gradually developing an-other cultural identity, independent from that of their immigrant forebears. Could the fundamental notion of 'home-land', so prevalent in discussions of *diasporic* cultures, be enlightened when respectful consideration is given to the values indigenous peoples in all continents settled by immigrants ascribe to land, nature and the environment in general?

Could teachers of language(s) and culture(s) in *diasporic*, transplanted cultures start grounding their perspectives of culture (target and other) onto the experience(s) of one's own 'land of living'?

In the case of Australia, how does one relate physically and emotionally to

this land called 'Australia' ? Could that be the path that leads one – teacher and learner alike – to the development of a *trans-cultural* perspective, which ultimately brings one to the realisation that we are all earthlings and therefore subject to the earth's living and its humanity's inter-actional conditions?

The realisation, that is, that whereas drinking sake or apple cider - dancing to the beat of a drum or to the notes of a violin while dressed in an embroidered costume or wearing a loincloth - is only contextually relevant to cultural practices, belief in one's righteousness regarding moral superiority and based on hierarchical systems of values creates potentially violent views of the world, because such beliefs are grounded in a perception of the 'survival of the fittest', which is often enshrined in institutionalised, scientific discourse, and therefore implemented as learning and **educa-tion**.

What is the etymology of the word 'education' we teachers use every day in English?

What are the words and their etymologies for this concept in other languages and cultures?

What do you observe when you start questioning the relationship between words, their etymologies, and the concepts they are based on in several languages and cultures?

What does your own sociocultural conditioning tell you?

Are we, the teachers of cultures and their languages, aware of the traps that our own cultural continua have constructed for us, thus forcing us to remain within the prescribed, and conceptually problematic, walls of the *cross-cultural, inter-cultural, intra-cultural,* and *'multicultural'* perspectives in teaching and learning?

Should we be convinced by the language used to define our constructs of cultural values and beliefs because we are told that they have been 'scientifically' constructed by all 'developed' societies, whatever that nomeclature denotes in English?

Should we never venture beyond the walls of our own devise into the spaces of *trans-cultural* meditation and introspection, beyond the dualisms implied in discussions of 'we and they', 'exclusiveness and inclusiveness'?

The embodiment of culture discourse in that *framing of mind* in any training or learning environment takes on multi-levelled philosophical, social, anthropological, and mythological - in addition to pedagogical and ethical - dimensions in order to expand and explore the notion of 'cultural relevancy' in general, and in Australia more specifically in its *diasporic* manifestations.

How, that is, may a language-and-culture teacher (and learner, in turn) in diaspora view multi-dimensionally his or her own world-view through practice, and thus endeavour to contribute to a continuously dynamic socialisation (dynamic enculturation) of oneself as teacher and learner, and imbue one's students with the desire and passion to experience culture multi-dimensionally!

A multi-dimensional viewing would also encompass any public constructive criticism of policy on cross-cultural learning and teaching in the following manner:

> *There could be few illusions in present-day Australia, for example, that the development of appropriately respectful and tolerant relations of cross-*

cultural understanding between white and indigenous Australian is presented to us precisely as a task to be accomplished and one requiring the development of its own distinctive forms of management and administration. Legislative mechanisms allowing the repatriation of cultural materials to indigenous custody; training programs to provide museums, art galleries and libraries with indigenous staff who can be responsible for managing their indigenous collections; liaison mechanisms to connect the work of such staff to input and direction from indigenous communities; training programs for indigenous film-makers and broadcasters; training for white cultural workers regarding the appropriate protocols to be observed in relationships with indigenous communities; special legal protocols for negotiating the relationships between Australian systems of intellectual property and Aboriginal customary law; the different rules that white cultural workers have to learn regarding the relationships between photography and the image that obtain within Aboriginal culture; the development of agreed conventions regarding the depiction of indigenous Australians on film and television; the provision of special systems and guides for managing the relationships between tourists and Aboriginal sacred sites; setting limits to inter-cultural communication through special provisions for the maintenance of indigenous rights to secrecy; rules for managing the past in regulating the relationships between archaeologists and indigenous communities insofar as these concern burial and sacred sites: in all of these ways, the process of recognising where cultural values differ and then of promoting forms of exchange between them that have the mutual support of both parties has presented itself, and still does, as, among other things, a task of cultural management which requires a degree of administrative inventiveness and an utterly sedulous attention to questions of administrative detail ...

The same is true of multicultural policies. The development of programs of cultural maintenance for non-English-speaking Australians and the promotion, on the part of mainstream Australia, of respect and tolerance for the cultural diversity of Australia's multi-ethnic communities depend, in good measure, on a range of programs that are concerned explicitly with managing cultural resources in ways calculated to achieve these outcomes: guidelines to correct the Anglophone bias of collecting institutions to make sure that their collections represent the true cultural diversity and multilingual composition of Australia; the multicultural charter of Special Broadcasting Services; and the development of multicultural guidelines for school curricula, for example. To cite these various administrative and policy mechanisms is, of course, no reason to be complacent regarding their actual outcomes. There is still a good way to go before satisfactory frameworks, customs and procedures will have been devised that will prove capable of managing the complex and highly different forms of cultural diversity which characterise the relations between the Anglo-Celtic, multicultural and indigenous populations of Australia ...

If, then, culture is a reformer's science, it is hardly an exact one and it is certainly not neutral ...

Policy, like the terms administration and management, some have argued, is alien to culture. My purpose, to the contrary, has been to suggest that it is central to its constitution; and that - quite in spite of its appearances to the contrary - the historical role played by the anthropological definition of culture has been that of extending the cultural reach of the arts of governing. This should not be a matter for regret. To the contrary, it is precisely this junction of the fields of culture, policy and administration which constitutes, so to speak, our inheritance and provides the conditions for our activities as intellectuals (whether as theorists, policy-makers or administrators) in the cultural sphere. *(Bennett 1998, pp. 103-104, 106)*

*What is the etymology of this word: **aporia**?*

How useful could this word be in English?

In other languages?

Give examples

What questions, inexhaustible **aporias** ('no exit paths of discourse'), crowd the mind upon reading such human dilemmas every time humanity is questioned, questioning?

Notes:

Engaging with our learning environment

Embodying Culture and Language

Let us take a universal example of a cultural experience considered from all the perspectives given above: that of the use of the body (and its parts) by human beings across cultures when they interact with one another in multiple communicative contexts and socially bound public or private domains.

Consider body contact (or not) among human beings when meeting and greeting each other:

(a) Which body parts are involved: hands, faces, noses, cheeks, combinations, nothing?

(b) With which people: friends, relatives, workmates, superiors, others?

(c) Of what gender, or age, or profession: male, female, young, old, blue- or white-collar, professionals, others?

(d) In what private or public domains and social contexts?

Considered *cross-, inter-, intra-,* and *trans-culturally,* a comparative and contrastive study and analysis of the phenomena associated with body contact in the target or own (if other) culture can become very instructive for the language-and-culture learner in and out of the classroom. Try it with your friends and students!

Reflect on occasions when you have become aware of this function of your body!

Human biology is a universal: Does this inherent, intrinsic biological connection function as the base for connecting human beings with each other communicatively?

Educational topography of a teacher's social context of learning or teaching

Various external and internal circumstances influence greatly the practice of every language-and-culture teacher. For each section below, attempt to discover the assumptions behind the statements and questions presented and justify critically the reason why such assumptions should or should not be made. Based on your practical experience, is the reality of these assumptions still relevant for the language-and-culture teacher in Australia, or elsewhere? Where? How? Why?

1. Variable contexts

There are many and variable ways in which practising language-and-culture teachers could discuss the educational topography of Australia. They could try to include in the discussion multiple parameters of culture, society, and socio-linguistic communities living side-by-side in urban and rural environments. In doing so, should the linguistic or cultural notions formed when relating the indigenous, diasporic, integrated, assimilated,

inter/intra-cultural (or 'other' ... fill in the blank) aspects of culture be directly applicable in this variable educational context?

2. Policies and ideologies

In attempting to answer all such involved questions about variability in education, language-and-culture teachers should, at the same time, consider the historical context in which social and educational policies and ideologies have been functioning in most transplanted European-based cultures, such as Australia, with regard to the cross-cultural communicative and inter-social educational needs of all citizens in the land, based on policies of social justice and equality for all.

3. Realities in State priorities for funding

What, language-and-culture teachers could ask, have been the socio-political and economic realities associated with that educational topography? Is political climate, and its direct influence on education vis-à-vis State priorities for funding, a factor in decision-making and implementing regulations for the teaching of languages and cultures at primary, secondary, and tertiary levels of learning?

In other words, is it possible for any language-and-culture teacher to engage in a discussion on cultural ideology in Australia without, at the same time, considering the vital role that the State plays at every step in the process of providing quality education for all its citizens because the State pays for it? And is Australia unique in this quandary?

4. Profession's objectives and aims

On the other hand, should language-and-culture teachers engage in a discussion of what have been the profession's objectives and aims, since perhaps the 1970s:

'Bilingualism' for all Australian children or only for those in need (and defined by whom)?

'Community' 'heritage', 'important-for-trade' language categorisation in teaching (and defined by whom)?

'Mother-tongue' teaching in the name of maintenance for whom, the 'mother' or the 'child' (and defined by whom)?

Languages-in-contact studies or sociolinguistic variation research with application in the training of language teachers (and defined by whom)?

Integrational or intercultural learning, functional specialisation or enculturation and assimilation in training, development, and employment prospects for all students (and defined by whom)?

5. *'Methodologies' and implementation*

Various theories informing the construction of the so-called 'language-teaching methodologies' have been employed in training teachers for them to use when teaching languages in variable cultural contexts, with or without special consideration given to sociocultural understanding from multiple perspectives:

> 'communicative', 'immersion', 'mother tongue', 'action research', 'introspection', 'activities-based', 'situational or thematic', 'interpersonal, informational, or aesthetic domain-based', etc.

Have these 'methodologies' been adopted and implemented because of State policies on language-and-culture teaching in State-funded schools?

Are they being monitored for their long-term effectiveness?

If so, by whom: those who wrote them or those who employ them?

Is there any indication of how many, where, and by whom, are these methodologies-cum-policy being used?

What is the average life of each such policy?

As teachers, where are we now?

6. *Classroom dynamics: The student as the 'other'*

The ways in which each teacher has accommodated his or her teacher-training in the day-to-day activities in his or her classroom often indicate his or her attitude towards the interplay between what he or she considers 'real', 'natural' communication or merely language or culture practice.

How strong is the tendency for teachers to regard some classroom language or culture interactions as 'rehearsal' and some as 'real'? Is there a distinction? On what basis? Who makes the rules? Who 'theorises'? Who 'practises'? Who researches?

How fundamental is the belief among teachers to treat one's students as 'on-the-way-to-becoming-the-other' by trying to reach a satisfactory level of communication in order to interact functionally with the 'other' culture if and when they get the chance to use it in 'real life' situations with a number of different native speakers, and not only with the teacher (native speaker or not)?

Who defines the notion of 'satisfactory' level of communication for the teacher?

Notions of resource 'deficit' or 'profit', hypotheses of comprehensive 'input' and 'output', assumptions on 'attainment of standards in communication', etc., will affect and have an effect on the judgment of any language-and-culture teacher at every step of his or her classroom teaching. Should the teacher be oblivious to that constant search for El Dorado in languages-and-cultures education? Can he or she?

Does accountability in the profession equal professional-personal ethics? Where does the teacher learn that? Is it part of a BA, MA, PhD, or other accredited award? Where in the academic world?

7. Self = I, as a teacher

As a language-and-culture learner first, and now a teacher, I continuously rely on my personal *inter-textuality*, that is,

(a) how I was taught to relate to multiple contexts of human communication and interaction, my *inter-resourcing* ability;

(b) how I have learned to connect resources relevant to my field of studies, my intra- and inter-cultural experiences informing my teaching, and my *inter-linguality*;

(c) my linguistic 'background' regarding the where, when, with whom, and for how long, of my contact with my target language(s) and culture(s).

My opinions and knowledge of 'language families' - Indo-European, Sino-Tibetan, etc. - and their connections to one another would reflect the cultural ideologies implied in all logocentric, ethnocentric, phylogenetic, taxonomic, received, and canonised education that is characteristic of most transplanted, immigrated, and settled societies, *diasporic cultures*.

My political views would be reflected in the choices I make in teaching my target culture and language and would, in turn, reflect the acculturated nature of my education and training.

If, therefore, I am a product of an education that has both a centre and a *diaspora*, my sociolinguistic and cultural indexing when I mediate my target language and culture to my students will be based on the notions of *dia* = cross, across, between, and through, and *spora* = fertilisation, seeding.

In other words, 'cross-fertilisation' and 'cross-dispersal' would enhance the process of viewing culture reflectively and discursively.

When considering the mode of communication, I would try to indicate to my students the difference understood in German of the notion *das Sprechen*, the act of 'speaking' - an exclusive, authoritative mode of communication, as compared to the notion *das Reden*, the art of 'conversing' - an inclusive, co-authoring mode of communication.

Let us, therefore, con-verse!

Re-visiting the main points explored in this section

The following personal questionnaire should function as a counter-point for re-visiting the main points explored in this section. Self-reflect before you complete the questionnaire and critically assess any 'patterning' you have observed in your education.

1. What were the subjects I majored or minored in at university? Any reason?
2. Besides my target language or culture, how many 'other' languages and cultures have I studied? For how long? Were there choices?
3. How did I feel about learning languages or cultures? Could I describe some learning experiences or memorable events?
4. What were my criteria for choosing my target language(s) or culture(s)?
5. Was I taught issues in culture studies, identity studies, cross-cultural understanding, etc., in my target culture or language?
6. Did I find my target culture or language teachers suitably qualified in the subject? What was their method of teaching generally? How do they compare with my teaching today? Do I use them as models? Elaborate.
7. In general, would I consider my teacher-training to have prepared me satisfactorily for teaching my target culture(s) and language(s)? Elaborate.
8. Was my choice of becoming a language or culture teacher influenced by my experience as a student of language or culture?
9. Would I like my children to become language or culture teachers? Why?
10. Is my answer influenced by my experience as a language or culture teacher?
11. What is my opinion about multiculturalism or multilingualism in education as advocated and practised in Australia?
12. What do I do as a teacher to put forward my beliefs in the subject? Give examples.
13. Is culture studies or cross-cultural understanding (as discussed here) taught in my school?
14. Am I involved in the teaching of it? Did I study any closely related subject at college or university?
15. All else being equal among the various subjects, would I prefer to teach in a school that offered Culture Studies? Elaborate.

16. What is my opinion about the teaching of languages or cultures, of ESL, and of English?
17. Do I think that language teaching should or should not be supplemented or substituted by Culture Studies? What? How?
18. Is there a mandate or pressure for me to teach aspects of Culture Studies in my school subject(s)? Examples? Do I think it is possible to teach any subject without cultural content and context?
19. Have I noticed any differences or similarities in this respect between students and teachers today and students and teachers of my school-days?
20. Is any behaviour context- or culture-free? Examples?
21. How would I rate the following in influencing my own cultural beliefs: parents, siblings, schoolmates, teachers, peers, colleagues, others?
22. As an educator, and in regards to Culture Studies, what are the priorities, objectives, and goals I set for my students and for myself?
23. Could I assess my educational ideology in those terms? Were my schooling and training the determining factors in constructing my ideology on issues of culture? Elaborate.

Add your own questions here

Interactions

Below are three contexts of learning and teaching that a language-and-culture teacher and teacher- trainer must interact with. For each context, *give a comparative description of your personal situation in your school* and classroom and engage in discussion by expressing your views through critical questioning and by indicating alternative paths of study and analysis of the issues.

1. Macro context of learning a 'foreign', 'another' language and culture: The geographical dynamics

In my country, state, city, suburb, etc.:

(a) What is the **dominant culture** in the society, the official language of the government and the media? Is it a 'transplanted' culture considering its roots elsewhere? An immigrant culture? A diasporic culture? An indigenous culture?

(b) Is the **educational ideology** a product of the dominant culture? For example, learning about our ancestors who lived and developed their culture elsewhere, or here, or both.

(c) How have **other-language** skills been viewed by my collective socio-linguistic community, and by my educational academic community?

(d) What are the **cross-cultural** or **inter-social needs** of students and teachers in the broader cultural spectrum?

(e) What are the **realities** associated with that cultural context in: the prevailing social and educational ideology; the prevailing political climate; the prevailing Federal or State funding policies for languages at primary, secondary, and tertiary levels; the Federal or State funding for implementing languages learning policies through language teacher-training?

(f) What are my **profession's objectives** and **aims** for: content or parallel bilingualism; languages-in-contact studies; community languages maintenance; primary acculturation, integrational or assimilatory enculturation, interactive learning, intercultural theory and praxis; functional specialisation, materials development, vocational training, employment?

Notes:

2. Micro context of learning a 'foreign, 'another' language and culture: The classroom dynamics

(a) The 'rehearsed' language

Any type of foreign language instruction in a classroom simulates expected 'real' communicative situations. Students and teachers re-create a possible or plausible environment where communication can take place as it would 'in the real countries (or multiple centres) of the target culture'. All participants become actors and facilitators in an effort to sound and behave like 'natives'. Is that what I do as a teacher? Do I agree? Disagree? Comment!

(b) 'Home' language(s), and language(s) experience(s)

Comparing myself with my students, what are the languages of our individual primary socialisation? How could I define a 'home' or 'community' or 'mother' language? Should I consider regional variations (dialects), register, or style? How similar or different is our 'language' experience in general?

If variable, can I (do I?) use such experience as a resource and how? Should this variable experience be viewed as 'profit' or 'deficit'? Does it depend on the language theories and methodologies I ascribe to or use? Are teacher and learner inter-cultural and inter-lingual experiences and training relevant?

(c) Teacher or trainer views on cultural diversity universally

(i) What are my theories, philosophies, ideologies of other-ness, other-foreign cultures and languages? Are they eurocentric, logocentric, ethnocentric, phylogenetic, taxonomic, intellectual, textual, etc.? Have I ever analysed my own cultural bias accumulated through my training and education?

(ii) Which of the many inter- and intra-dependent methodologies have been used in my education (the ' educator'), and used in my educating others (the 'educated')?

(iii) What are the practical consequences of the 'con-text of other-ness' for me as the teacher and for my students? Must I learn to play the 'other' if not a native speaker? Am I appropriately trained to draw comparisons, to be an effective mediator between cultures, and to speak the 'local or tribal or codified register' of the native community? Am I culturally equipped to function as a model of cross-cultural conduit for students and other teachers?

3. The individual context of learning and teaching a 'foreign', 'another' language and the culture: The human body and its function in providing multiple cultural meanings cross-culturally

'body' = corpo, soma (as in biology, the system of senses, of nerves, etc.; as in cognition, the 'body' of knowledge and discourse; as in nature, the ecology of the environment; as in semiotics and communication, the cultural iconography and representation; as in politics of power and dominance, the gender, class, race, and ethnicity relationships).

(a) The body of the individual teacher

Is the *body* of the language teacher different from that of other teachers?

Is there training for using the whole *body* in language teaching?

Is such training desirable for cross-cultural communication? For whom? The non-native teacher only?

What about the transference of cultural cues through the *body* of non-native teachers that could engender cross-cultural misunderstandings? Can the non-native teacher's *body* adapt to the cultural uses of native *bodies*?

What about the absence of cultural cues from the *body* of non-native teachers that could engender cross-cultural misunderstandings? Can the non-native teacher's *body* adapt to the cultural uses of native *bodies*?

Could exaggeration and mimicry in gesturing and posturing exacerbate instead of alleviate fear of ridicule by 'imitating' a native other? Fear of ridicule on whose part: the non-native teacher or the reluctant student?

Are there any bounds to imitating? Is imitating of any help at all?

How adaptable and willing is the teacher's, and by turn the learner's, *body*?

Is '*body* communication' a negotiable issue in languages education?

Should we leave 'all that clowning' to those who like it and retain our individuality by remaining detached from the body of communication characterising our target culture?

(b) The non-verbal in cross-cultural communication

Can we present sustained pedagogical arguments regarding detachment from non-verbal communication, especially when by its corporeal nature our own body defines itself culturally, no matter what we believe it communicates to others, in or out of the classroom?

Could native-cultural contexts where body communication is natural and prevalent, such as theatre and pantomime, help the teacher to create comparable natural situations for students to learn to 'act like an-other', so that communication becomes functionally holistic because it is facilitated through contextual cues of movements imprinted in memory, and is thus easier to recall ?

For example, compare the video documentary *Rassias in China* (Rassias 1989).

In this video we observe how Professor John Rassias, the American language teacher-trainer, was trying to teach his Chinese students - themselves teachers of English in Chinese high schools attending a training seminar - how to act out American 'natural' situations in communication by imitating his American body movements and mannerisms. Such behaviour seemed contrived for the Chinese students when attempted in their English classroom in China. However, after attending a performance of the Chinese opera, the American teacher-trainer realised that body movement and gesturing were also important in Chinese communication, only that they were manifested more strongly in the stylised form adopted in the theatre, which uses the body's meaning-making ability to its fullest. Adapting such movements in the English classroom helped the Chinese students to act out their roles contextually with less hesitation and more conviction.

(This video is available through the Research Centre for Languages and Cultures Education in Schools, University of South Australia.)

(c) The multiple variables in all areas of communication

Consider the following variables in language-and-culture teacher education and compare them with your training or on-the-job experience (by osmosis).

(i) In sociolinguistic terms, what do I know about and how do I deal with: register, variation, class, gender, race, religion, levels of bi- or multi-lingualism? Linguistic transference or borrowing and code-switching ability? Cultural identity in view of primary socialisation, enculturation, and acculturation? Maintenance and/or development of culture- or ethnic-specific boundaries? Multiple-group membership in culturally diverse societies?

(ii) In psycholinguistic terms, what do I know about and how do I deal with: issues of perception (acoustic, visual)? Competence and performance aspects of grammar? Dyslexia and aphasia? Speech behavioural therapy?

(iii) In anthropolinguistic terms, what do I know about and how do I deal with: ethnography of communication and semiotics of culture? Choice of culturally specific 'grammars' of performative language? The semiotics of 'tragedy or comedy', 'ballet', 'mime', 'bunraku', 'Bu Toh', 'Noh', 'wayang kulit', 'puppetry', 'mummers', 'Chinese opera', etc.?

(d) The ethical dimension of the quandary, 'to agree' or 'to dis-agree' with the following credo for language-and-culture pedagogy and the personal 'why?'

Credo

Conceptually and practically an other-culture-and-language teacher should be constantly concerned with the function of his or her body as meaning-maker for the learner. The human body, a universally shared means of sensing, communicating, and perceiving language, is a natural depository for culturally relevant meanings, providing the fundamental textual means for a teacher to transfer and translate linguistic signs in a communicative sense in most teaching-learning classroom environments. When contextualised, i.e. em-bodied, the taught language mediates wholistically the cultural meanings necessary for the learner to engage in culturally meaningful communicative interaction.

Quandary

Should an other-culture-and-language teacher be constantly concerned with the function of his or her body as meaning-maker in the classroom? If so, why?

Notes:

Here are two more tasks for every language-and-culture teacher.

1. Map out a multiple perspective outline for your target culture or language by including the following views and perspectives, as you find them in the literature, on your culture and language. Justify your outline by illustrating the different views reflected in tables of contents found in textbooks and cultural readers. Discuss with colleagues the priorities given to different subjects and the hierarchies constructed therein:

   (a) Target culture and language: some views or perspectives from anthropology, history, culture studies, sociology, linguistics, 'other' (received, canonical, dissident, other, etc.)
      (i) from within, i.e. the mother country's (-ies') views or perspectives
      (ii) from outside , i.e. the European (and/or other transoceanic, or neighbour's) views or perspectives.

   (b) The view of target culture from the culture's diaspora.

2. Devise a list of cultural resources for a subject in culture studies on your target culture and language. Try to include as many areas of culture as possible, either from books or from other instructional media available in Australia (the following list is simply a suggestion). Consider your selection on the basis of the assumptions discussed above in teaching languages and cultures in diaspora in Australia. Discuss and compare the list with other colleagues.

   For example, for your own professional reference and use in the classroom, and for showing or sharing with other professionals in your subject area, here are some suggestions for developing resources about your target language and culture:

   The Target Culture's Contemporary Popular Culture (food, table manners, dress code, folklore-associated rituals and costumes, proverbs, children's stories or songs or rhymes, beliefs, prejudice, display of emotions or feelings, taboos, values, ethics, morality, class system, etc.): Windows to Culture and Society Through the Ages.

   The Target Culture's Music and Songs (popular and classical): History and Development.

   The Target Culture's Theatre and Dance (performing arts, popular and religious): History and Development.

   The Target Culture's Visual Arts (architecture, museum culture): History and Development.

   The Target Culture's Contemporary Cinema (documentaries, etc.): Windows to Culture and Society, reflecting socio-cultural practices, norms, etc.

   The Target Culture's Language (dialects, diglossia [two-forms of one

language, one formal or written, the other informal or spoken], multilingualism, etc.): History and Development.

The Target Culture's Literature (popular and canon): History and Development.

The Target Culture's Ancient, Medieval, and Modern History, Politics, Economics.

The Target Culture's Mythology and Religion: History and Development.

The Target Culture's Artists in Australia (abroad).

Include any other pertinent culture area for your language and culture, such as the law, the environment and its protection, the landscape and its influence on people's professions, and any videos, films, and slides with the theme *In Search of 'Target - Culture'* that can be used in class for teaching or entertaining purposes.
[Documentaries presenting different opinions, views, perspectives, discussions, educational materials produced in the 'mother' country(-ies) or other countries where the target language or culture is taught.]

Notes:

Connecting with the scholarship

What informs one scholar about the scholarship of his or her subject in question?

Answer: Other scholars.

There are many voices out there, and the more we become aware of the diversity and multiplicity the more we (students and teachers) expand and explore the space for which all humans have a concept: the mind.

We took the words used by these many voices for which we have found similarities across cultures in the area of semantic fields in language structuring of concepts. This was done to indicate how bridges can be constructed at the lexical level of communication for the purpose of showing pathways in learning about beliefs and values, experiences and expectations in the world of human beings with their continuous, historically documented efforts to reconcile with their multi-lingualism. Because, as human beings - scholars and students - we have never stopped questioning the fundamental nature of language, our tool for communication within and across cultures, since Socrates (Plato's mouthpiece) first formulated it logocentrically:

> *Is language a matter of nature (Gr.* ***fysei****) or convention (Gr.* ***nomo-o****)?*

This fundamental question is still related to the interpretations all cultures offer for the question of the 'origins' of the creation of the world, which, in turn, finds expression through individual and universal myths. If we examine the Hellenic etymology of the word 'myth', as used in most Western societies, we discover that it is semantically related to the concept of speaking, telling, narrating, and, indeed, the depository for beliefs about the genesis of beings and, therefore, their language in the human society.

For example, Michael Carrithers discusses the seminal work *Patterns of Culture* by the anthropologist Ruth Benedict in 1933, and this work's 'commitment to fieldwork as the definitive source of knowledge' for anthropologists. His comments are as follows:

> *Benedict used this anecdote to introduce and to epitomize her vision of cultural diversity:*
>
> *A chief of the Digger Indians, as the Californians call them, talked to me a great deal about the ways of his people in the old days. He was a Christian and a leader among his people in the planting of peaches and apricots on irrigated land, but when he talked of the shamans who had transformed themselves into bears before his eyes in the bear dance, his hands trembled and his voice broke with excitement. It was an incomparable thing, the power his people had had in the old days. He liked best to talk of the ... foods they had eaten ... [They] had eaten 'the health of the desert', he said, and knew nothing of the insides of tin cans and the things for sale at butcher shops.*

> *One day, without transition, Ramon broke in upon his descriptions of grinding mesquite and preparing acorn soup. 'In the beginning' he said, 'God gave to every people a cup, a cup of clay, and from this cup they drank their life ... They all dipped in the water, but their cups were different. Our cup is broken now. It has passed away.* (Carrithers 1992, pp. 13-14)

'Our cup is broken now'

it has passed
us

so we stand
at the shore
the tip of the mountain
the riverbank
the desert edge
silencing our loss

how can we repair it
how
can we put the broken pieces together again

our thirst is stifling

for we need to dip in the water
of life

drink it
with a whole cup

as before.

Further reading and references

Asante, M.K., & Gudykunst, W.B. (eds) 1989, *Handbook of International and Intercultural Communication*, Sage, London.

Baker, C. 1993, *Foundations of Bilingual Education and Bilingualism*, Multilingual Matters, Clevedon, UK.

Ball, R. 1997, *The French-speaking World: A Practical Introduction to Sociolinguistic Issues*, Routledge, London.

Ball, S. 1994, *Education Reform: A Critical and Post-Structural Approach*, Open University Press, Buckingham.

Benedict, R. 1935, *Patterns of Culture*, Routledge & Kegan Paul, London.

Bennett, T. 1998, *Culture: A Reformer's Science*, Allen & Unwin, St Leonards, NSW.

Bettoni, C. 1991, 'Language variety among Italians: Anglicisation, attrition, and attitudes', in *Language in Australia*, ed. S. Romaine, Cambridge University Press, Cambridge.

Bottomley, G., et al. (eds) 1991, *Intersexions: Gender, Class, Culture, Ethnicity*, Allen & Unwin, Sydney.

Bottomley, G. 1992, *From Another Place: Migration and the Politics of Culture*, Cambridge University Press, Cambridge.

Brown, H.D. 1987, *Principles of Language Learning and Teaching*, Prentice-Hall, Englewood Cliffs, N.J.

Buttjes, D., & Byram, M. (eds) 1991, *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education*, Multilingual Matters 60, Multilingual Matters, Clevedon, UK.

Byram, M. 1989, *Cultural Studies in Foreign Language Education*, Multilingual Matters, Clevedon, UK.

Carrithers, M. 1992, *Why Humans Have Cultures: Explaining Anthropology and Social Diversity*, Oxford University Press, Oxford.

Caws, P. 1994, 'Identity: Cultural, transcultural, multicultural', in *Multiculturalism: A Critical Reader*, (ed.) D.T.Goldberg, Basil Blackwell, Oxford.

Clyne, M. 1991, *Community Languages: The Australian Experience*, Cambridge University Press, Cambridge.

Crookes, G., & Gass, S.M. (eds) 1993, *Tasks and Language Learning: Integrating Theory and Practice*, Multilingual Matters, Clevedon, UK.

Dechert, H.W. (ed.) 1990, *Current Trends in European Second Language Acquisition Research*, Multilingual Matters, Clevedon, UK.

DeVillar, R.A., Faltis, C.J., & Cummins, J.P. (eds) 1994, *Cultural Diversity in Schools: From Rhetoric to Practice*, State University of New York Press, Albany.

Department for Education and Children's Services, South Australia 1996, *Aboriginal Perspectives Across the Curriculum*, Adelaide.

Edwards, J. 1985, *Language, Society and Identity*, Basil Blackwell, Oxford.

Edwards, J., & Chisholm, J. 1987, 'Language, multiculturalism and identity: A Canadian study', *Journal of Multilingual and Multicultural Development*, vol. 8, no. 5, pp. 391-408.

Ferguson, C. 1996, *Sociolinguistic Perspectives: Papers on Language in Society, 1959-1994*, ed. Thom Huebner, Oxford University Press, New York.

Fishman, J A. 1989, *Language and Ethnicity in Minority Sociolinguistic Perspective*, Multilingual Matters, Clevedon, UK.

Giroux, H.A., & McLaren, P. (eds) 1994, *Between Borders: Pedagogy and the Politics of Cultural Studies*, Routledge, New York.

Goodman, David, et al. 1991, *Multicultural Australia: The Challenges of Change*, The University of Melbourne, Scribe.

Gudykunst, W. (ed.) 1988, *Language and Ethnic Identity*, Multilingual Matters, Clevedon, UK.

Gumperz, J. (ed.) 1982, *Language and Social Identity*, Cambridge University Press, Cambridge.

Holden, S. 1981, *Drama in Language Teaching*, Longman Handbooks for Language Teachers, Longman, London.

Isaacs, J. 1990, *Australia's Living Heritage*, Weldon Publishing, Sydney.

Jayasuriya, L. 1998, 'The NMAC and multiculturalism: Plus ça change, plus c'est la même chose', *Australian Language Matters*, vol. 6, no. 1.

Kramsch, C. 1993, *Context and Culture in Language Teaching*, Oxford University Press, Oxford.

Lo Bianco, J. 1998, 'Literacy, citizenship, and multiculturalism', *Australian Language Matters*, vol. 6, no. 1.

McNamara, T.F. 1987, 'Language and social identity: Some Australian studies', *Australian Review of Applied Linguistics*, vol. 10, no. 2, pp. 33-59.

McNamara, T.F. 1988, '*Language and social identity*: Israelis abroad', in Language and Ethnic Identity, ed. W.B. Gudykunst, Multilingual Matters, Clevedon, UK.

Mar-Molinero, C. 1997, *The Spanish-Speaking World: A Practical Introduction to Sociolinguistic Issues*, Routledge, London.

Mattingley, C., & Hampton, K. (eds) 1988, *Survival in Our Own Land: 'Aboriginal' Experiences in 'South Australia' Since 1836 Told by Nungas and Others*, Aboriginal Literature Development Assistance Association, Inc., Adelaide, in association with Hodder & Stoughton, Sydney.

Murphy-Lejeune, E., Cain, A., & Kramsch, C. 1996, 'Analysing representations of other-ness using different text-types', *Language, Culture and Curriculum*, vol. 9, no. 1, pp. 51-65.

Omaggio, A.O. 1986, *Teaching Language in Context: Proficiency-oriented Instruction*, Heinle & Heinle, Boston.

Papademetre, L. (1994a) 'Self-defined, other-defined cultural identity: Logogenesis and multiple-group membership in a Greek Australian sociolinguistic community', *Journal of Multilingual and Multicultural Development*, vol. 15, no. 6.

Pozzetta, G.E. (ed.) 1991, 'Ethnicity, ethnic identity, and language maintenance', vol. 16, in *American Immigration and Ethnicity*, Garland, New York.

Rassias, J. 1989, John Rassias in China: A video documentary. PO Box 952-OVEN. Norwich, VT05055

Robinson-Stuart, G., & Nocon, H. 1996, 'Second culture acquisition: Ethnography in the foreign language classroom', *The Modern Language Journal*, vol. 80, no. iv, pp. 431-49.

Romaine, S. (ed.) 1990, *Language in Australia*, Cambridge University Press, Cambridge.

Scarino, A., Papademetre, L. (2000, in press). 'Ideology, Languages, Policies: Australia's ambivalent relationship with learning to communicate in 'other' languages'. In Lo Bianco, J., and Wickert, R., (eds), *Language and Nation: 30 Years of Australian Policy and Practice on Language and Literacy*, Language Australia, Melbourne.

Spolsky, B. (ed.) 1986, *Language and Education in Multilingual Settings*, Multilingual Matters, Clevedon, UK.

Tajfel, H. (ed.) 1982, *Social Identity and Intergroup Relations*, Cambridge University Press, Cambridge.

Tunbridge, D. 1988, *Flinders Ranges Dreaming*, Aboriginal Studies Press, Canberra.

Steps in the Process of Developing the Conceptual Journey

1. Existing materials on the subject of teaching languages and cultures internationally were gathered

These materials were drawn from academic, practical, and professional journals, magazines, textbooks, and from the internet and other information technology sources. They have been used in the development of the conceptual journey and are part of the extensive references available to teachers. The materials gathered form four interrelated layers of subject relevance and are mutually informing:

(a) The core materials involve actual application of the principles of teaching cultures and their languages in the classroom. A textbook representative of this core is *Culture Learning: The Fifth Dimension in the Language Classroom,* by Louise Damen. For example:

> *... just as language and culture are inextricably bonded in human society, so are language learning and culture learning ... joined in a cause-and-effect relationship ...*
>
> *Thus, in planning, directing, and evaluating culture learning and teaching in the language classroom, teachers should be aware of the general nature of culture learning as a process and the major variables that stimulate or hinder its progress. They must become aware of the nature of the stages of acculturation, their relationship to language and culture learning and their influences in the classroom context. These variables, as well as the limitations and strengths of the language classroom as a culture learning locus, are examined in this [book].* *(Damen 1987, p. 211)*

(b) The core is supported by a related layer of reference materials about the theoretical discourse that has been generated from research scholarship on the subject in the last, at least, twenty years. Representative of this layer is *Mediating Languages and Cultures:*

Towards an Intercultural Theory of Foreign Language Education, edited by Dieter Buttjes and Michael Byram. For example:

It is fortunate ... that among the disciplines concerned with language and those concerned with culture agreement is increasing in the way they both define the object and methods of their study. It seems that linguistics more frequently includes culture and cultural studies generally integrate language. Linguists like Halliday have for long insisted that any text is 'a sociological event, a semiotic encounter through which the meanings that constitute the social system are ***exchanged****' (Halliday, 1978: 139). And from psycholinguistic theory we learn that human language serves to expand the orientation within people's environments (Obuchowski, 1982: 59). Language therefore functions as a vessel of individual and collective social experience and as a vehicle for acquiring an operative knowledge of the world.* *(Buttjes, 1991, p. 7)*

(c) A third related layer of resources comes from interrelated disciplines with concerns about how language and culture are learned from the perspectives of studies in 'world-view', 'ethnicity', 'bi- and multi-lingualism', 'language and culture universals' (or 'the -etics and -emics discussion'), etc. A representative article in this layer is 'Second culture acquisition: Ethnography in the foreign language classroom', by Gail Robinson-Stuart and Honorine Nocon:

The literature on culture learning implies a variety of theoretical perspectives regarding how culture is acquired or learned. For some traditional methodologies, culture is viewed as an automatic outcome of all language instruction. For others, culture is defined cognitively as facts to be learned and stored. The notions of culture as knowledge, culture as skills, or culture as both may lead to notions of culture as static products or forms that may be objectified. More recent approaches toward culture such as the notion of second culture acquisition that is presented here ... view culture as a process, that is, as a way of perceiving, interpreting, feeling, being in the world, wanting to smile, wanting to scream, loving, hating, and relating to where one is and who one meets. This perspective views culture as part of the process of living and being in the world, the part that is necessary for making meaning. *(Robinson-Stuart & Nocon 1996, p. 432)*

(d) The fourth layer of resources relates to larger issues on the subject of culture and language through studies in anthropology, linguistics, sociology, psychology, history, intercultural communication, epistemology in general. A representative study in this multi-perspectives area is *Why Humans Have Cultures: Explaining Anthropology and Social Diversity*, by Michael Carrithers. For example:

... the human world is composed of separate, distinguishable entities: one society and culture might be dominant, but it is still only one separate variant among equals. As the historian of anthropology James Clifford has recently remarked, each culture is thus thought to be a 'natural kind', just as the entities of the physical world-kinds of plants, kinds of animals, kinds of minerals-are natural kinds.

> *[Ruth Benedict in* ***Patterns of Culture*** *(1935)] writes: In culture ... we must imagine a great arc on which are ranged the possible interests provided either by the human age-cycle or by the environment or by man's various activities ...*
>
> *So this 'great arc' consists of so many experiments in living, so many explorations of human possibility, so many selections from the infinite variety of what could be installed in a way of life ... [For] just as the human mouth is capable of producing a practically infinitely varied continuum of sounds, yet any actual language selects only a few of these sounds as meaningful, so each culture chooses only a few of the possible arrangements of common life.* (Carrithers 1992, p. 16)

Throughout the development process of this journey the objective has been to provide a wider, inclusive socio-cultural context through which we all learn about 'distinguishable entities', because we appreciate their difference in being part of that 'great arc' in human culture.

2. Language teachers who integrate culture teaching in their classes were videotaped

Videotaping classroom interaction was necessary to give the project developers an immediate text of reference in the development of applicable concepts and strategies for teaching languages within a cultural context. The study and analysis of language-and-culture teaching and learning in the classroom context, with its individual 'performance' mode, facilitate comparison of ways of teaching by all teachers, no matter which specific language and culture they teach (Papademetre 1998).

A connection between the tertiary and secondary and primary language teachers was considered vital in creating professional bonds, which inform all on current teaching practices. Language-and-culture teachers now teaching at primary and secondary schools in metropolitan Adelaide were invited to participate in the project and have one of their classes videotaped. The following languages or cultures were included: Pitjantjatjara (Years 4-5), Japanese (Years 5-6), Chinese (Year 8), Spanish (Years 9 and 10), French (Year 11) and Chinese (Year 12).

For each videotaping session, each participating teacher was simply asked to teach one language-and-culture unit from his or her existing program, which involved the learning of some aspects of the target culture.

At the completion of all videotaping, participants took part in a forum where they discussed and analysed some of the teaching features of the videotaped classes in relation to cross-cultural values in communication that characterise successful learning in a language-and-culture classroom.

During the forum, in the context of the shared experience, participants were asked to observe and reflect upon their own and each other's videotaped lessons.

The forum was videotaped and aspects of it were incorporated in the edited version of the video, *Consider Language and Culture Teaching: Teachers' Practice, Perspectives, Reflections,* which is included in this set and is available to teachers. Thus feedback and reinforcement from the languages practitioners and project participants have contributed directly to the development of the conceptual journey.

3. Observations on the process

By videotaping classroom activities in various languages, participants were able to study and analyse not only individual classroom performance in relation to the subject-matter taught, but also the way it is perceived and conveyed by different teachers who have been educated under different cultural educational circumstances.

The effectiveness of each teacher's approach (his or her teaching plan, kinesics and proxemics, pace and voice, etc.), the appropriateness of resources for the level of learners, and the degree of connectivity of language-and-culture learning became easier to ascertain through videotaping.

Universal teaching and learning features across the languages and cultures are therefore easier to compare and contrast because their cross-cultural validity in communication can be analysed, taking into account the learners' comprehension and subsequent execution of the learning tasks (Liddicoat & Crozet 1997). Experience from past projects has indicated that students and teachers rapidly develop self-corrective skills after individual adjustment to self-criticism becomes a collective norm (Mrowa-Hopkins & Papademetre 1995).

Therefore the following pedagogical variables should be considered when comparing individual videotaped language-and-culture classes:

Topography of teaching (the macro context of learning 'an-other' language and culture): the topical relevance of the place (suburb, town, city, country) for the dominant language and culture of that same place; the existing contrastive and cultural contexts in that place; the state or national ideologies and the policies associated with them regarding the education (primary socialisation, enculturation, acculturation, integration, assimilation) of young people with various cultural backgrounds (family, class, gender, ethnicity, race, religion, ethics, political affiliation, and many more interrelated variables of 'cultural identity').

Classroom dynamics (the micro context of learning 'an-other' language and culture): the classroom experience of language as a 'rehearsal' language, to be used when needed in 'the real world' ('out there'); the experience(s) with 'other' language(s) and culture(s) that each individual brings to the classroom; the inter-cultural and inter-lingual comparisons and connections each individual can make through the learning process; the comparative and contrastive models of learning that the teacher uses to

make these connections apparent to the learners.

Teacher-training ideologies or theories or education (the personal and peer context in the discourse of 'other-ness'): Where has the individual teacher been trained? When? Under what sociocultural, economic, and political conditions? Have their trainers at tertiary (or other) level - and thus their own developed ideology on education - been eurocentric, logocentric, ethnocentric, phylogenetic, taxonomic, intellectual, textual, pro'-ism' this, or contra'-ism' that, etc.?

The teacher's body as a text of multiple cultural meanings (the semiotic or iconographic context in teaching how 'to act' and 'to behave' like 'an-other'): Do the gender and class politics of the teacher have a direct consequence on the power relationships between the ones teaching and the ones being taught? Are cross-cultural proxemics and kinesics (that is, how one moves, gesticulates, sits close or not to other people in public), relevant in the training of teachers and their training of their students in turn? Should they be? If so, why?

Notes:

References

Buttjes, D. 1991, 'Mediating languages and cultures: The social and intercultural dimension restored', in *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education*, Multilingual Matters 60, eds D. Buttjes & M. Byram, Multilingual Matters, Clevedon, UK.

Carrithers, M. 1992, *Why Humans Have Cultures: Explaining Anthropology and Social Diversity*, Oxford University Press, Oxford.

Damen, L. 1987, *Culture and Learning: The Fifth Dimension in the Language Classroom*, Addison-Wesley, Reading, Mass.

Liddicoat, A.J., & Crozet, C. (eds) 1997, *Teaching Languages, Teaching Culture, Australian Review of Applied Linguistics*, Series S, no. 14.

Mrowa-Hopkins, C., Papademetre, L. 1995 *LOTE-in-Action: A Cross-cultural Resource Video for Language Teachers*, School of Languages & Centre for Multimedia and Educational Technologies, Flinders University. .

Papademetre, L. 1998, 'Videoscopy in training teachers of language and culture', *Australian Language Matters*, vol. 6, no. 3, pp. 7-9.

Robinson-Stuart, G., & Nocon, H. 1996, 'Second culture acquisition: Ethnography in the foreign language classroom', *The Modern Language Journal*, vol. 80, no. iv, pp. 431-49.

Credits

We are grateful to the following for their permission to reproduce copyright material:

DEPARTMENT OF EDUCATION, TRAINING AND EMPLOYMENT for the extract from *Development of Sociocultural Understandings Through the Study of Languages* by A. Pauwels, D. Eades, & J. Harkins, 1998. ADDISON-WESLEY LONGMAN, INC. for extracts from *Culture and Learning: The Fifth Dimension in the Language Classroom* by Louise Damen, Copyright © 1987; *The Cultural Politics of English as an International Language* by Alastair Pennycook, Copyright 1994. MULTILINGUAL MATTERS LTD for extracts from *Bilingualism or Not* by Tove Skutnabb-Kangas, trans. Lars Malmberg & David Crane; 'Intercultural pedagogy: Foundations and principles' by Michele Borrelli, in *Mediating Languages and Cultures: Towards an Intercultural Theory of Foreign Language Education*, ed. Dieter Buttjes & Michael Byram; 'Achieving "unmarkedness" in organisational discourse: A praxis perspective on ethnolinguistic identity' by Stephen P. Banks, in *Language and Ethnic Identity*, ed. William B. Gudykunst. DAVID PHILIP PUBLISHERS for extracts from 'Culture: a contemporary definition' by R. Thornton, in *Keywords*, ed. E. Boonzaeir & J. Sharp, 1988, quoted by B. Street. ROUTLEDGE, INC. for extracts from 'Introduction: Bringin' it all back home - Pedagogy and cultural studies' by Lawrence Grossberg and 'Living dangerously: Identity politics and the new cultural racism' by Henry A. Giroux, Copyright © 1993, from *Between Borders: Pedagogy and the Politics of Cultural Studies*, ed. Henry A. Giroux & Peter McLaren. BLACKWELL PUBLISHERS LTD for extracts from *The Search for the Perfect Language* by Umberto Eco, trans. James Fentress, Fontana Press, 1995. OXFORD UNIVERSITY PRESS for extracts from *Italian Cultural Studies: An Introduction*, ed. David Forgacs & Robert Lumley, 1996; *Why Humans Have Cultures: Explaining Anthropology and Social Diversity* by Michael Carrithers, 1992. TAYLOR & FRANCIS BOOKS LTD for extracts from *Cultural Nationalism in Contemporary Japan: A Sociological Enquiry* by Kosaku Yoshino, Routledge, 1992. INTERNATIONAL SOCIETY FOR EDUCATIONAL

INFORMATION (ISEI) for extracts from *Japan from a Japanese Perspective: Some Pointers for Textbook Writers and Publishers*, Understanding Japan, No. 63, 1992. NATIONAL CENTRE FOR ENGLISH LANGUAGE TEACHING AND RESEARCH, Macquarie University, for extracts from *Japan: A Handbook in Intercultural Communication* by Tomoko Koyama. KODANSHA INTERNATIONAL LTD for extracts from *Japan: Profile of a Nation*, 1994. SUSAN KUROSAWA for the extract from 'Soap opera: If you beat the pain and shame barrier, communal bathing in Japan will give you a warm, outer glow' by Susan Kurosawa, the *Australian Magazine*, 11-12 October 1997. FABER AND FABER for the extract from *No Passion Spent: Essays* 1978-1996 by George Steiner, London, 1996. ALLEN & UNWIN for extracts from *Culture: A Reformer's Science* by Tony Bennett, Allen & Unwin, St Leonards, NSW, 1998. GAIL ROBINSON-STUART & HONORINE NOCON for the extract from 'Second culture acquisition: Ethnography in the foreign language classroom', *The Modern Language Journal*, 80, iv, 1996.

While every care has been taken to trace and acknowledge copyright, the authors and publisher apologise for those extracts for which they were unable to contact the copyright holders. In such cases, the publisher would be pleased to hear from the author or publisher to rectify any omission in future editions.

Integrating Culture Learning in the Languages Classroom

A Multi-perspective Conceptual Journey for Teachers

Leo Papademetre** with **Angela Scarino

This workbook invites teachers to explore and discuss the fundamental concepts of Language and Culture in universal terms and in relation to their teaching of language(s) and culture(s) in their classrooms.

Comparing and contrasting cultural phenomena and their associated linguistic meanings across cultures offers participating teachers the opportunity to reflect on their own target culture(s) and language(s) and, thus, view and practise language-and-culture as an integrated whole.

Teachers are invited to observe and analyse critically the universally similar or different *cultural practices* entailed in *linguistic usages* and vice-versa. The workbook provides an opportunity for interaction regarding the integration of language and culture learning at every level of schooling for all language and culture teachers. Teachers are presented with pathways for developing multiple perspectives into concepts, processes and issues associated with intercultural language learning.

There are two interrelated components in this journey of developing pathways of conceptualisation for integrating language and culture teaching and learning, this workbook, and the associated video, *Consider Language and Culture Teaching: Teachers' practice, perspectives, reflections.*
The video contains authentic examples of classroom teaching that provide a visual text of references for the study and analysis of language-and-culture teaching and learning as applied variously in the classroom.

Language Australia Ltd., Melbourne 2000.

The University of South Australia
Research Centre for Languages & Cultures Education in Schools

BEST COPY AVAILABLE

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

NOTICE

Reproduction Basis

X	This document is covered by a signed "Reproduction Release (Blanket)" form (on file within the ERIC system), encompassing all or classes of documents from its source organization and, therefore, does not require a "Specific Document" Release form.
	This document is Federally-funded, or carries its own permission to reproduce, or is otherwise in the public domain and, therefore, may be reproduced by ERIC without a signed Reproduction Release form (either "Specific Document" or "Blanket").